

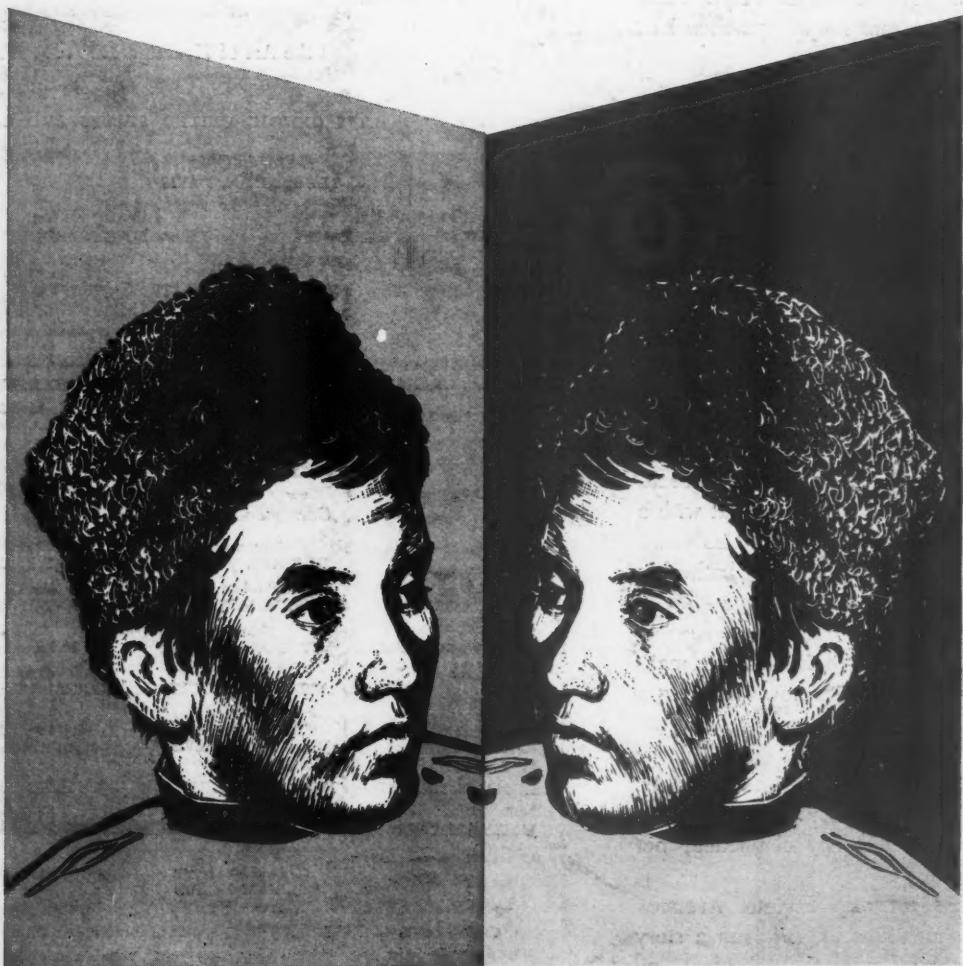
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America



TWO POLANDS

Contradiction Crossroad

by Ronald M. Edwardson

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America

NATIONAL CATHOLIC WEEKLY REVIEW
VOL. 106 No. 10 WHOLE NUMBER 2739

DECEMBER 9, 1961

OF MANY THINGS

Macy's Thanksgiving Day Parade was almost over. Casey Stengel came riding by on a high float; then a 60-foot, helium-filled reindeer; finally, just before Santa Claus, the St. Kevin's Band from Hyde Park, Mass. The Christmas shopping season had officially begun.

From now till December 24 we shall spend an estimated \$23 billion on cards, postage stamps, toys, socks, trees, transistor radios and whisky in offbeat decanters. We spent \$22 billion last year.

Tiffany's catalogue advertises a mail-order diamond pin (\$71,500) and a bargain of a gold mesh evening bag (only \$2,275). Both have already been delivered to purchasers.

In Texas, a Dallas firm named Neiman-Marcus published what has been called a "more austere" catalogue than last year, when it offered "His" and "Her" Beechcraft airplanes and a roast beef cart with a Black Angus steer on the hoof. This year's austerities: full-length ermine bathrobes and 14-karat gold dog bones.

Anyone for hairshirts?

The Dallas store informs its mail-order customers that it is now operating a confidential service for those who find occasion to send presents to such "highly placed persons as kings, prime ministers, etc." A special touch is provided in these cases: the bill will be telephoned, not mailed.

For a few days last winter, AMERICA felt like Neiman-Marcus. *Life* ran a story on magazines read by the President: no Catholic publications among them. Nine readers immediately sent gift AMERICA subscriptions to the White House.

T.N.D.

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Correspondence

Deadly Touch

EDITOR: Cheers for finding Fordham's Joan Zack ("Those Old Shelter Blues," 11/11)! Her pungent paragraphs suggest the sure and deadly touch of Inez Robb.

Surely everyone's familiar with those popular, postnuclear numbers: "Get Me to the Shelter on Time," "Boom Over Miami," "Illinois Fell on Alabama," "All the Things You Were" and "California, There You Go"?

(Mrs.) J. R. CRONIN

Chicago, Ill.

Accentuate the Positive

EDITOR: As a fellow Southern Californian and as one who is also worried about the direction of and emphasis on "conservative" and "anti-Communist" in that locale, let me voice a second to Mrs. J. Bryant Eustice's letter (Correspondence, 11/18).

It appears that the Catholics in that area, who should be leaders in practically applying Christian social principles to everyday life and thus fighting communism positively, are, instead, proving themselves to be dupes of the negative, non-Christian and fatalistic philosophies of Birch and Co.

THERÈSE A. BRUNEAU

Washington, D.C.

In Further Detail

EDITOR: I wish to commend AMERICA's perspicacity in mentioning the letter of Amleto Cardinal Cicognani, Vatican Secretary of State, to the Catholic Social Life Conference held in Halifax (10/28).

Might I suggest that this document, particularly in its reference to the problems of automation, warrants fuller quotation than your editorial gave it? I say this in view of its precise statements on 1) those having major responsibility for resolving these problems—"the investors of capital" and "all the members of the political community," and 2) regarding the best means for an adequate resolution, which "can the more surely be obtained when the workers, through their unions and organizations, are present and have a voice in the implementation of processes of automation."

The relevant section of the letter reads as follows: "Finally, attention must be paid to the fact that following upon even wider application of processes of automation, the means of production, particularly in certain sectors of industry and personal

service, are subject to rapid and far-reaching changes. This in turn can have immediate negative repercussions upon workingmen, especially in what affects the stability of their employment.

"It is therefore an exigency of social justice that such application [of processes of automation] be made in such a way that the immediate negative results of automation should not be borne exclusively by the workers or by certain groups of workers. Rather should such negative results weigh equally, or even more heavily, upon the investors of capital and, when opportune, even upon all the members of the political community, since all, in the final analysis, benefit by such changes of automation. This can the more surely be obtained when the workers, through their unions and organizations, are present and have a voice in the implementation of processes of automation. . . ."

ARTHUR P. MONAHAN
St. Mary's University

Halifax, Canada

Etymology

EDITOR: We are grateful that you allow a splinter group a voice about Webster's *Third New International Unabridged Dictionary* (Current Comment, "Dictionary Dithers," 11/18), even if you must apologize for doing so.

But if you had looked in the preceding edition, you would have found the words you call "hitherto non-words": *ain't*, *irregardless* and *finalize*. In the new *Third New International* you will find *irregardless* called "nonstandard" and *ain't* severely restricted, and you will not find *wordwise* nor any compound in *-wise* that has not been in the language for a long time (like *edgewise*)—long before the recent new crop that many people find objectionable.

PHILIP B. COVE, Editor-in-Chief
G. & C. Merriam Company
Springfield, Mass.

Test of Competence

EDITOR: The letter of Doubleday's editor, John J. Delaney (Correspondence, 11/11), in reference to Thomas K. Burch's review of *Catholic Viewpoint on Overpopulation* raises a number of very relevant questions concerning serious publication in the social science field by American Catholics. I here confine myself to mentioning several.

1. The number of books and articles by

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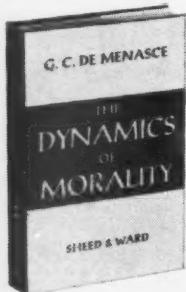
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Catholics, on a truly scholarly and scientific level, is regrettably small, as evidenced in the customary indexes which cover professional literature in economics, sociology, demography and related areas. With a U.S. Catholic population of 43 million or more, and with some 250 colleges and universities (30 of the latter), as well as several hundred major seminaries and scholasticates offering courses on collegiate level or higher, more publications in the social sciences might reasonably be expected.

That there is so little presumably reflects the inadequate professional training of teachers, absence of scholarly traditions, excessive course-loads and/or extracurricular responsibilities, apathy, or possibly antagonism on the part of some administrators to research and publication by their faculties—at least in the subject areas under consideration.

2. There exists a rather general misunderstanding among American Catholics as to what constitutes a validly empirical approach to study and analysis of society and man's social behavior. A common mistake is to confuse it with personal involvement in action programs or politics. Others proceed with great difficulty beyond discussion of current social problems. The development of valid generalizations and of theory about society neither concerns nor interests them. Still others think primarily in terms of applying social philosophy and social ethics to the contemporary scene, forgetting that the metaphysical approach to the study of man, while necessary and important, is not the only legitimate one.

3. Publishers and editors can contribute to the improvement of status and output of Catholic social scientists by consulting them when appropriate and by affording them opportunity to publish scholarly, and also popular, material in their respective fields. Such publication should reflect something more than a passing public interest.

4. The growing number of professionally trained Catholics in these fields are convinced that they can be loyal to their faith and their Church, as well as to the canons and procedures of empirical science as applied to man's social existence. But they wish their written material to be judged and evaluated by peers who are truly competent, and who presumably have a sympathetic understanding of what they are trying to say about society.

WILLIAM J. GIBBONS, S.J.
New York, N.Y.

EDITOR: I would like to comment on the letter from John J. Delaney (11/11). He attacks Thomas K. Burch's critical review of Fr. Zimmerman's book, *Catholic Viewpoint on Overpopulation*, for supposedly failing to document his charges.

It is never easy to evaluate the quality of an author's work, but it would seem that one test would be agreement with or endorsement from people who are recognized as authorities on a subject. I wonder if Mr. Delaney knows of a single demographer (and I mean a professionally trained one) who concurs with Fr. Zimmerman's analysis of the scientific aspects of the population problem or who upon reading the book would not come to substantially the same conclusion as Mr. Burch.

Moreover, from the philosophical and theological point of view, if there is a difference of opinion on the "Catholic viewpoint" in Catholic circles, then is it not misleading to bill one of these points of view as *the Catholic viewpoint*? Does not the publisher in his promotional materials have the responsibility of making it clear that Fr. Zimmerman represents one, and only one, of the contending positions within the Church?

RICHARD A. LAMANNA
Chapel Hill, N. C.

EDITOR: John J. Delaney, the editor of "The Catholic Viewpoint Series," has charged that AMERICA's review of *Catholic Viewpoint on Overpopulation* is guilty of generalization and partiality.

In fairness to AMERICA, short reviews do not offer sufficient space to detail particulars leading to a reviewer's general conclusions. Mr. Burch's review was in substantial accord with the criticisms of other competent reviewers in Catholic journals.

The charge of partiality is also unfair. Any trained demographer chosen to review this book would have raised a similar controversy.

(REV.) JAMES B. O'HARA
Baltimore, Md.

Teacher vs. Leader

EDITOR: John H. Ford's excellent article on the Junior Great Books Program (AM. 11/11) was marred by a misunderstanding of the aims of the Adult Great Books Program handled by the Great Books Foundation of Chicago.

Mr. Ford states: "In that the Junior Great Books Program recognizes objective truth and suggests such an exact role [teacher] for the leader, it is distinct from other great books programs."

It is true that the adult program discourages lectures and leading questions, but this interest in stimulating discussion by questions does not mean that the Great Books Foundation denies the existence of objective truth.

CYRIL KELLER
The Great Books Foundation
Baltimore, Md.

Current Comment

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Thant's Hot Potato

On Nov. 24 the United States voted with a majority of nine in the Security Council (Britain and France abstaining) to use force if necessary to rid secessionist Katanga of its foreign military and political advisers and mercenaries.

The U.S. vote was cast "with great reluctance" and only so that Justin Bomboko, Foreign Minister of the Congo, might not "return to his tormented country empty-handed." Our proposals to reorganize and train an effective Congolese army and to extend the UN police action to any and all disruptive factions in the Congo (potentially that of Mr. Gizenga) were vetoed by the Soviets. Nor could we secure the seven necessary votes to authorize UN negotiations with Katanga.

The directives delivered to Acting Secretary General U Thant, therefore, were practically hollow. Without trained troops and power to seek a settlement by diplomatic negotiations, his hands are tied. He warned the Council that success in pacifying the Congo is possible only if he can count on the good will of member governments to supply resources and financial support. The sad fact is that he can expect neither.

The Congo, as is now unmistakably clear, cannot be regarded as a local, nationalistic upheaval—if it ever could. It is an inconclusive skirmish of the Cold War. Mr. Thant's task is, therefore, the difficult one of moderating two wars at once. Despite the strait jacket that Soviet vetoes impose on him, he has pledged, over Soviet protests, to reorganize his forces and act "with determination and vigor." We wish him luck, but it will take more than his personal efforts to do the job.

Pity the Finns

Now that temperatures in Finland have returned to normal—following upon President Urho K. Kekkonen's humiliating trip to see Khrushchev at Novosi-

birsk in Siberia—one wonders why the Kremlin provoked the crisis.

The most plausible explanation for the bullying Soviet note of Oct. 30, demanding military consultations under the Finnish-Russian mutual-aid pact of 1948, is that Khrushchev wanted Premier Kekkonen and his Agrarian party to remain in power. At the time Moscow dispatched its billet-doux, it appeared that a coalition of parties headed by the Social Democrats was a sure thing in the parliamentary races scheduled for January.

This interpretation makes sense because Europe's democratic Socialists as a whole and Finland's in particular—the Social Democrats led the Finns in their 1939-40 and 1941-44 wars against the Soviet Union—occupy one of the lower circles in the Communist version of hell. Furthermore, it was very significant that as soon as the coalition candidate, Olavi Hanka, withdrew from the election sweepstakes, Khrushchev discovered that military consultations could easily be deferred. Since there was no perceptible change in the "threat of a military attack by West Germany and allied states"—the spurious reason alleged by Khrushchev for the peremptory note—the Kremlin's boss-man must have had something else on his mind. It could have been the Social Democrats.

... Other Targets

In addition to reminding the Finns that they have only as much freedom as Big Brother allows them, the note may have been intended as a warning to all Baltic countries to watch their step. For Sweden this could mean no change in its neutrality; for Norway and Denmark, no shift in their refusal to permit foreign bases on their soil.

It is also possible that the Kremlin aimed at blocking a stampede toward European unity. With Britain negotiating for entrance into the Common Market and several of her partners in the European Free Trade Association pre-

WEEKLY LAGNIAPPE

"The person who admits no fear of God is really a Post-Christian man; for at the heart of Judaism and Christianity lies a holy dread."

RUSSELL KIRK

paring to follow, the possibility of a Europe united politically as well as militarily may be haunting the Kremlin. The Russians have never disguised their hostility to the 1957 Treaty of Rome, which established the Common Market.

Whatever the Soviet intention, the Finns have the sympathy of free men everywhere. Hapless victims of geography, they can console themselves that for the time being at least they have been spared the presence of the Red Army on their sacred soil.

WCC on Proselytizing

A code for missionaries is among the items that the World Council of Churches is considering at the current Third Assembly in New Delhi. According to press reports, a statement dealing with proselytizing has been prepared by the WCC Central Committee for consideration by the delegates.

The statement calls upon WCC member churches, in their mutual relationships, to show restraint in their exercise of religious liberty, so as to avoid causing offense. It recognizes the right of a mature individual to change his church allegiance, but disavows any church action by which material or social advantages are offered to influence a person's religious adherence.

That "raiding" of one Christian community by missionaries of another is a particular source of irritation was made plain at New Delhi by an Orthodox spokesman. Archbishop Theophilus of Harrar, Ethiopia, complained of Christian groups which, through misplaced enthusiasm, seek to draw Orthodox into their own fold. "They seem to think," he said, "that this kind of sheep-stealing is part of their legitimate missionary work." In many cases of such hostile interference by misguided enthusiasts, he said, the victim ends up disowning not only his parent church but also Christ Himself.

The Orthodox are not the only ones who suffer from misdirected missionary zeal. Certain Protestant evangelists in

Latin America—for example, in Colombia—seem to operate on the principle that converting Catholics is “part of their legitimate missionary work.” It is encouraging to learn that the World Council is concerned about the effects of this practice.

Thomas More on Broadway

Mankind needs constant reminding that it is capable of noble deeds for the sake of conscience. The apparition of St. Thomas More on Broadway, in the form of the English play by Robert Bolt, *A Man for All Seasons*, is a timely boost for our national morale. The part of More is brilliantly performed by Paul Scofield.

What St. Thomas did for the sake of principle is well known, but it could be more widely known and more often retold. The issue is clear-cut in the Bolt exposé. As Lord High Chancellor, More incurred the enmity of his royal patron and one-time admirer, Henry VIII, by refusing to sanction the divorce demanded by the King. He sealed his death warrant by subsequently refusing to subscribe to Henry's proclamation of himself as head of the Church in England.

This was an unconventional hero and a reluctant martyr. He makes you think you would and could do likewise in similar circumstances. As the lawyer he was, More exhausted every legal stratagem to postpone the final head-on collision between loyalty to king and loyalty to Church and conscience.

More is for relying on the law. “If you destroy the law because it stands in your way in pursuit of the devil,” he tells his bluff friends calling for direct action, “what will protect you later, when the devil pursues you?” In the end, all his legal wit fails to avert the climax. The law is not proof against force. Only conscience is impregnable.

Do Something About It

A certain type of well-paid anti-Communist—those “superpatriots” that Mr. Eisenhower has so little use for—keep talking and talking and stirring up anxiety; meanwhile they offer little by way of remedy for the very abuses that spawn communism. A different approach altogether, like that described in “Powerhouse for Africa” (p. 356), is

being taken by energetic, constructive men who, when the final reckoning is in, may well prove to be the ones that made the real difference between victory and defeat.

Nowhere is the danger more critical than in Latin America, and nowhere is intelligent self-help more urgently needed. We are happy to point out one team, the Centro Laboral, that is going about anticomunism effectively and in a way calculated to bring long-range results. Started by a priest, Fr. G. S. Carillo, with the approval of Latin American Cardinals and bishops, the group has already influenced more than 100,000 young laborers in large cities where communism exercises its most seductive appeal.

The Centro Laboral group is made up of trained priests and laymen, who venture right into some 689 large factories in 20 Latin American cities. In addition to solid training in Christian social principles, they give these young workers professional courses in skills, trade unionism and other basic techniques.

Since the Centro desperately needs money and since one American dollar can go five times as far in Latin America as here, our readers are invited to help. You may reach Fr. G. S. Carillo care of the Editor of AMERICA, 329 West 108th St., New York 25, N.Y.

Fighting Hunger

Across the world a grim giant stalks his hapless prey on farms and highways, in isolated villages and teeming metropolises. Hunger is his name. His menacing shadow troubles the dreams of the millions who fall asleep hungry every night of their lives as well as of those who dwell amid plenty.

Ironically (and the irony is a savage one), some nations wrestle with the economic burden of storing ever-mounting food surpluses at the same time that their neighbors in other lands die of want. Surely the hour to combat world hunger is at hand. One can, then, only applaud President Kennedy's announcement (Nov. 22) that a Freedom From Hunger Foundation has now been created.

The new organization's roster of distinguished founders includes the name of Bishop Edward E. Swanstrom, executive director of Catholic Relief Service—NCWC. It will tap the resources

of private individuals and voluntary agencies “in a world-wide alliance . . . to eliminate hunger from the earth.” Specifically, it aims to aid projects undertaken by the UN's Food and Agriculture Organization to feed the hungry where hunger is greatest.

As the reviewer of Fr. Stanislas de Lestapis' excellent study, *Family Planning and Modern Problems* remarks (p. 370), there is no simple answer to the problem faced in “zones of rapid population increase” which “at the same time are often economically depressed areas.” To lift nutritional standards, however, is clearly an essential first step in “a social and cultural revolution whereby underdeveloped countries become creatively aware of their potentialities and duties.”

Catholics and Negroes

It is hard to say whether, as a rule, Southern Baptists feel more comfortable with Catholics or with Negroes. It was thus a precedent-smashing day in Greensboro, N.C., Nov. 16, when a Negro minister (Rev. R. M. Pitts) addressed the N.C. Baptist Convention. The meeting sent “fraternal greetings” to the N.C. General (Negro) Baptist Convention, and Rev. Wilbur A. Huneycutt went so far as to praise the Catholic Church for being Christian.

The point for which Catholics were praised was the matter of race relations. “When,” Rev. Huneycutt asked, “are we Protestants in America going to be as Christian as Rome on this point?” We appreciate the kind implication here, while wondering to what extent it is deserved.

Coincidentally, on the same day, two important statements were made by notable Catholics. Cardinal Cushing, writing in the Boston *Pilot*, found it necessary to warn Catholics against discrimination in employment practices in both North and South. “If we expect to be taken seriously,” the Cardinal said, we have to be “color blind.”

Meanwhile, Fr. Theodore M. Hesburgh, president of Notre Dame University, was strongly critical of those who seek to preserve “the blessings of democracy for their own white selves alone” and deny equal opportunity for all. It is normal nowadays for us to be concerned about Communist subversion, while, Fr. Hesburgh noted, “we

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perpetrate a much worse and studied subversion of our own Constitution"; ignoring the "central moral problem of our times"—race prejudice—we corrode the nation "at its core and central being."

Films Are Foundering

"The freedom of the screen is in greater jeopardy today than perhaps at any other time in the history of the medium." Such is the solemn warning issued by the U. S. Bishops' Committee for Motion Pictures, Radio and Television in their recent statement, "Films—Freedom and Responsibility."

This state of affairs has come about, the bishops indicate, because of growing public indignation over the so-called "mature" themes that more and more engross the interest of film-makers, but which many see as serious moral dangers to the young. Hence, "the threat of censorship hangs over the motion pictures."

The situation is far from hopeless, however, if only the industry will abandon its stubborn opposition to classification of films at the source. This would mean that producers would voluntarily rate their films as "suitable for adults," "not designed for viewing by the young," and so on. As a matter of fact, the National Legion of Decency reports that last year distributors voluntarily imposed classification in 12 instances. But these instances, the bishops point out, "do not constitute industry policy." Such a policy must come from the leadership of the industry itself, but so far that leadership "has expressed unalterable opposition to voluntary classification."

It's strange that the industry won't see the handwriting on the wall. Several States have already considered the necessity of imposing mandatory classification, and steps in that direction will increase unless the industry begins to regulate itself.

NIH and Birth Control

Newsweek broke the story on Nov. 6. It said the government, through the National Institutes of Health, has been "supporting several important birth-and-population-control research projects" since 1955.

This startling news was purportedly

based on a confidential report produced by the NIH. *Newsweek* quoted the report as saying that the NIH has always supported "basic research exploring the existing factors that are adverse or favorable to the reproductive process." Among projects current last year, 146 (funded at \$1.3 million) were "relevant, more or less closely, to birth and population control."

Commenting on this account, *Science* remarked on Nov. 10 that what was most remarkable was "the lack of any apparent adverse reaction to the disclosure of U.S. involvement in this politically sensitive area."

Such silence, we concede, is likely to encourage advocates of population control to believe that a favorable climate of opinion is developing toward an issue that was hotly discussed during the last Presidential campaign. That question: Should our government export birth control as part of its foreign-aid program?

The silence shown thus far does not argue consent. It merely means that word about the NIH activity has not yet gotten around. In their 1959 message, our Bishops said that "United States Catholics . . . will not support . . . any public assistance, either at home or abroad, to promote artificial birth prevention, abortion or sterilization."

That statement still stands. Perhaps there are no grounds yet for seeking a Congressional investigation of the NIH, but we certainly object to having tax dollars go to support research in a field which, as President Eisenhower said at the end of 1959, is not a proper governmental activity.

Wire-Tapping Criminals

The Federal Communications Act of 1934 makes wire tapping unlawful. "Had Congress intended to allow the States to make exceptions," said the Supreme Court in a 1957 case involving Salvatore Benanti, "it would have said so." Nevertheless, six States do authorize the police under court supervision to secure and use wire-tap evidence. This year the Court admitted it cannot deny the States this power. Yet it warned that any State officer wire-tapping under State authorization becomes liable to Federal prosecution.

On Nov. 14, New York District At-

torney Frank S. Hogan dropped action against seven defendants indicted two years ago for operating a multi-million-dollar narcotics ring. His evidence depended on wire taps. His dilemma: to convict the racketeers, he would be forced to commit a Federal crime.

There is no easy solution to the wire-tap question.

On one hand, to lift all restrictions on the use of wire taps would endow the police (and, indirectly, other persons) with a dangerous power to invade the little privacy we still enjoy. As pieces of evidence, these mechanical records are peculiarly susceptible to "fixing." The individual is placed at the mercy of a gadget.

On the other hand, law-enforcement officers should not be put at a disadvantage in their war upon crime. In so far as wire tapping can be made a reliable means for crime detection, it should be developed and made available to responsible agents.

Last March Sen. Thomas J. Dodd (D., Conn.) introduced a bill to permit wire tapping in the investigation of serious and specified crimes like murder, extortion and the criminal sale of narcotics. We think Senator Dodd's proposal merits serious debate and the chance to be tried out as a reasonable alternative to the present impasse.

How Read the Bible?

November and December bring Catholic Bible Week, Universal Bible Reading Sunday and a message from the President to encourage reading of the Bible. Many ask how to go about it.

One way that God Himself seems to have intended is to teach the Bible to another—the child in one's lap, for example. It will not take too many winter nights to go from Genesis to the end of the New Testament if one uses a simplified, illustrated version, e.g., *The Holy Bible Adapted for Young Catholic Readers* (Guild, 251p. \$4.95).

On the very first page mother or, more especially, father will wonder how the heavens and the earth are said to have come before the light. Is that what the text really says? Is that what it teaches? There will be need of a modern translation of the complete Bible, and a commentary.

A Catholic Commentary on Holy Scripture (Nelson, 1,312p. \$15), pub-

lished in 1953, would seem to be complete enough. It needs revision, however, and some British scholars are revising it.

There is a series of large pamphlets on the Old Testament (Paulist Press. Now 50¢ each) and another on the New Testament (Liturgy Press. 35¢ each).

Both series use the modern Confraternity translation. Both provide guidance by the best American Catholic scholars. One learns about the literary forms in the Bible, about Semitic ways of speaking and the purpose each inspired author had. One can find clear, concise answers to practically all questions that

will come up in a first attentive reading of the Bible.

The editors of the American projects intend to press on, the one into the New Testament, the other into the Old. In a few years, therefore, the English-speaking Catholic world will have three modern commentaries on the Bible.

Power House for Africa

THE EXPLOSION going on today in all parts of Africa appalls some observers while it exhilarates others. Convinced that something could actually be done to harness all this energy, the dynamic editor of *Christian Order*, Fr. Paul Crane, S.J., dreamed a great dream and is now carrying it out. As you stroll along sedate Belgrave Road in Pimlico (right in the heart of London, S.W.1), you may note a single building distinguished from its fellows only in that it displays no hotel sign. Yet, for all its plainness, No. 65 Belgrave Road is a charged nucleus of forces that may some day set the course of Africa. This is Claver House.

Not many institutions have such a co-operative origin: inspired by several African bishops, paid for by the White Fathers (who collected the money in West Germany) and directed by English Jesuits with the aid of many clergy and laity, Claver House has only African students. Fr. Crane saw that in this era of fluidity, the future of Africa would belong to social and political leaders. Aware that the African would soon be running his own affairs, Fr. Crane felt the need of encouraging an elite to emerge and to work at crucial power points. When he went to visit Very Rev. Fr. Leo Volkers, superior general of the White Fathers, both men were delighted to discover that they had exactly the same idea of what needed to be done.

Claver House is hard to describe. It struck me first as a home—sort of fraternity house, where everybody "belonged." The full-time staff is small and lives with the students, sharing recreation hall, dining room and all facilities alike. It is a place for *living* rather than simply studying, though it is a kind of miniature university.

The students are 31 young African men, aged 23 to 31—three priests and 28 laymen, selected by their bishops for qualities of leadership. They represent Ghana, Nigeria, Sierra Leone and ten other central and east African countries. Their only common language is English, but an intensive course in conversational French will train

them to deepen contacts with French-speaking African leaders. The students (actually the bishops, in most cases) pay only their passage money to and from England (about \$450). If a deserving candidate and his diocese are too poor to pay even that, Claver House finds means to make sure that the person will not be turned away. (Perhaps I should add that, like all Catholic institutions, Claver House will welcome gifts, particularly to finance the new chapel.)

On the staff, assisting Fr. Crane, are Fr. Cecil Keane, a skilled economist, and Mr. Hugh Kay, respected editor of the *Glasgow Observer* and associate editor of the *Catholic Herald*. They are buttressed by 15 other specialists, priest and lay, who come in to give different technical courses.

The entire program lasts one year, with three lectures per day, followed by long discussion both in and out of class. The core of the program is a course dealing with motivation: the meaningfulness of Christianity, Christian social teaching, the philosophy of the human person and the role of the layman in the Mystical Body. This is taught largely by priests. Most of the other courses, dealing with techniques, are taught by laymen whose lives are involved in the actual work of credit unionism, political science, comparative government, parliamentary procedure, public speaking, bookkeeping, social economics, current affairs, journalism and other skills needed for the newly developing countries. Quite obviously, these courses are practical and concrete rather than theoretical.

Living as a guest and observer in Claver House, I was as moved by the caliber of the young Africans as by the dedication of the staff. Hospitality is warm, spontaneous, animated. The only rules seem to be those of Christian good manners. With consummate courtesy, but some frankness, I was asked pointed questions about America and especially America's racial situation. This was one of the questions put to me: "Do the Americans realize how important their racial attitudes are in winning or losing world opinion for their side?" It wasn't the sort of question to be answered in a word.

C. J. McNASPY, S.J.

While visiting Claver House, Fr. McNASPY, S.J., lectured on America's racial situation.

Seeds of Doubt and Hate

JOSH BILLINGS, a wit of the last century, once remarked: "It is better to know nothing than to know what ain't so." Something like this seemed to be in President Kennedy's mind when he made his recent cross-country tour. He had been under pressure from the heavy thinkers to "educate" the American people, to tell them how things really are in this time of maximum danger. But he felt that something else ought to come first, a clearing of the air. And so he went after those who have been preaching things that just "ain't so," who have been saying that the big danger of the 1960's is not Communist imperialism abroad but Reds at home—Reds right in the government itself.

In his speech in the Hollywood Palladium, perhaps the harshest he has made as President, Mr. Kennedy left no doubt as to the identity of his targets when he said:

They look suspiciously at their neighbors and their leaders. They call for "a man on horseback," because they do not trust the people. They find treason in our churches, in our highest court, in our treatment of water. They equate the Democratic party with the welfare state, the welfare state with socialism, socialism with communism. They object quite rightly to politics intruding on the military—but they are very anxious for the military to engage in their kind of politics.

It was simply fortuitous that the President's blast against the John Birch Society, the Minute Men and other extremist outfits became part of a general barrage,

joined in by the National Catholic Welfare Conference, the Union of American Hebrew Congregations, and General of the Army Dwight D. Eisenhower.

It is perhaps true that the extremists—these “fanatics,” as Mr. Kennedy called them—make a noise out of all proportion to their real strength. Why, then, should the President expend his fire on them? He mentioned two reasons in a speech in Seattle: 1) the extremists, by their clamor, “inspire uncertainty among our allies”; and 2) they give a dangerously wrong impression to our foes.

They are a strange conglomeration, these people who, in the President's words, "sow the seeds of doubt and hate" and counsel "fear and suspicion." Some are very wealthy men who are outraged by the tax bite on their bankrolls. Some are what in the deep South are called po' trash. All appear to be frightened and frustrated, and, as Mr. Kennedy said, "want some quick and easy and final and cheap solution—now."

D. W. Brogan of Cambridge University, who made a study of such people ten years ago, noticed that they insisted on fast and unending American triumphs, and blamed all delays and all stalemates on "stupidity or treason."

In the army of the extremists, of course, are also people who seem to have a need of hate, sometimes because of their own failures. As Stendahl wrote, it is only a step from anger at oneself to rage at others.

EDWARD T. FOLLIARD

ON ALL HORIZONS

CHURCH IN SILENCE • Ground was broken recently for a new retreat house near Akron, Ohio, to be called Loyola of the Lakes. This will be the 230th retreat house for men in this country.

THE GRAIL • Grailville offers several extensive programs of training for young women interested in active responsibility with the movement in the United States or overseas. Study weeks and weekends are also planned. Information from Grailville, Loveland, Ohio.

TRUE CHRISTMAS • Christ in Christmas Activities (2620 N. 12th St.,

Box 3545, Milwaukee 6, Wis.) has supplies and suggestions for your celebration of the Feast of Christmas.

CRIA • After almost 50 years, the Church Peace Union, publishers of the monthly interfaith journal *Worldview*, announces a change of name. It is now the Council on Religion and International Affairs (170 E. 64th St., N.Y. 21, N.Y.).

EXTENSION • More than half a million dollars was spent by the Catholic Church Extension Society during the past year to build 72 mission chapels

in the West and Southwest. A new project of the Society is the recruitment of lay missionaries for the American home missions. Headquarters are at 1307 S. Wabash Ave., Chicago 5, Ill.

YOUTH WORK • Professional and volunteer personnel in youth-serving organizations should be reading and writing for *The American Journal of Catholic Youth Work*, published by the Youth Dept., NCWC, and edited by Rose B. Vettese. The *Journal*, now in its second volume, is priced at \$5 a year. (1312 Mass. Ave., N.W., Wash. 5, D.C.) W. Q.

Editorials

Harvard, 6; Irish, 6

LAST JANUARY, revered old American poet Robert Frost won hearts all over the country when he stood before the Capitol in Washington on Inauguration Day and tried to read a poem in a freezing wind under a glaring sun. Some few days afterward, Frost made headlines again when he admonished Mr. Kennedy, as a young man about to step off onto his Presidential career, to be "more Irish than Harvard."

Robert Frost's little quip on that occasion constituted one of the most perceptive and titillating observations that anyone has had to make about our new President.

Mr. Kennedy is Irish—Irish-American, of course. He is an Irishman descended from a long line of Irish politicians. He is an Irishman from New England. And when you've that kind of Irish in you, it doesn't and shouldn't readily rub off. As Theodore White wrote in *The Making of the President, 1960*:

If Joseph P. Kennedy had become an apostate Catholic and baptized his son as Episcopalian at birth in Trinity Church, Copley Square, Boston, John F. Kennedy would, none the less, have had to run against the same sense of the past and the same unease that the American people felt when they considered putting their destiny into new hands.

In his adroit and gracious way, Mr. White is saying: Once a Boston Irishman, always a Boston Irishman. Moreover, some people—to their discredit—will never forgive or forget the fact of Mr. Kennedy's origins.

But John Fitzgerald Kennedy is no stage Irishman. He is no mere scion of a ward politician, but a talented, intelligent and wealthy young man. He is the son of an even more affluent father, former Ambassador to the Court of St. James. The President has dignity and "style." He looks and acts the patrician, as do many of today's offshoots of ancient Hibernian stock.

Is he all these things—and President of the United States besides—because his father happened to send him to Harvard? No. Harvard hasn't hurt his career, but it did not and could not make him over into a Yankee, or into anything other than what he is in his deepest marrow—an Irish-American from Boston.

But Harvard is the sanctuary of the Anglo-American. To this day—when the Harvard yard has become a place where Jew and Greek and African rub elbows with boys from Back Bay—its roots and its mores remain Protestant, Colonial and Yankee. A London *Times* correspondent (October 23) thinks that here is where Mr. Kennedy's heart is, that the Anglo-American tradition is the one with which he prefers to identify himself:

Consciously or unconsciously, in all his eloquent

quotations from Franklin and Jefferson, from Lincoln and Roosevelt, from Thoreau and from Emerson, Kennedy sought to identify himself with this past.

Yet the *Times* man finds all this "a little sad." Recognizing that a U.S. President cannot rule without the active assistance of the Anglo-American Establishment, he finds it "strange that the first President to emerge from a minority group should ignore the rich potential of the later immigrant groups."

Almost a year after Robert Frost's caution to the President, what, we might ask, is the score in Mr. Kennedy's private and personal contest between the Irish and the Harvards? In metaphor suited to the season, each side seems to have gained a touchdown, with neither having yet kicked the extra point.

Trade and Foreign Policy

ALREADY it is clear that before the Kennedy Administration wins Congressional approval of a more liberal approach to foreign trade, heads will be bloodied, metaphorically speaking, and the wounds will be a long time healing. The President carried his appeal in person this week to two of the most influential groups in the country—the National Association of Manufacturers and the AFL-CIO—with what success only time will tell. From the NAM the best he can hope for is official neutrality, since the protectionists have always been strong enough within the association to prevent a forthright stand on foreign trade. His chances with the AFL-CIO are brighter. Despite rising protectionist sentiment among textile and needle trade unions—and to some extent among electrical workers—the federation will most likely reaffirm its support of liberalized trade.

To employers and workers directly affected by imports, especially from low-wage countries, no argument for reducing tariffs carries much conviction. After all, they are Americans, and, in any test between their economic interests and the interests of foreigners, they simply cannot understand how their government could even think of favoring foreigners.

Even so, it is necessary to make the point, which is critical to the entire controversy, that what is bad for individual Americans may be good and necessary for the country as a whole.

In this connection all opponents of liberalized trade ought to read the report which Dr. Warren S. Hunsberger, an economist at Johns Hopkins, submitted two weeks ago to the Joint Congressional Subcommittee on Foreign Economic Policy. Dr. Hunsberger pulls no punches. He argues bluntly that the United States should be prepared by 1970 to absorb an increase of 100 per cent in Japanese imports. Not only does this make economic sense, he argues, since the Japanese buy more from us than they sell to us—in 1960 Japanese imports from the United States totaled \$1.3 billion, her exports to the United States, \$1.1 billion—but much more importantly, it makes excellent political sense.

Why this is so should be evident to any American who has even the most rudimentary appreciation of the power position in East Asia today. The Japanese, the leading industrial nation in the Orient, are our allies. They have a government which generally supports our foreign policy and which provides bases for U.S. air and naval forces in the Far East. Any change in this fortunate situation would present the Kremlin with an incalculable advantage. As Dr. Hunsberger notes:

If Japan should shift to a neutralist or pro-Communist policy, there would result a profound shift in the power balance in Asia, with grave results for the United States position in that part of the world.

Given these circumstances, and remembering that Japan must trade to survive, what other choice does our government have than to encourage U.S.-Japanese trade?

Professor Hunsberger concedes that an increase in Japanese imports will cause distress to some Americans—although he thinks that the extent of this distress has been exaggerated. He suggests that the government sponsor programs “to compensate for financial loss, minimize human distress and dislocation and facilitate transfer and rehabilitation.” This the Kennedy Administration is prepared to do, and this it ought to do. But to expect it to forgo a foreign-trade program that is essential to the success of its foreign policy is to ask it to subordinate the nation’s security to private interests. That way lies disaster.

Education Once More

IT WAS KIND of the Union of American Hebrew Congregations to applaud the contributions parochial schools have made to the culture and spiritual diversity of our nation. We shall do our best, as the Union urged, to continue supporting this system “without passing this responsibility to the government.” But, though the sentiment is gratefully appreciated, sympathy is not what we need. We would like to be told how we can do it.

It is more encouraging to read that the director of the Department of Religious Liberty of the National Council of Churches, Dean M. Kelley, says “many citizens would be willing to consider ways and means to ease the economic problems of the patrons of parochial schools.” We assure him that relief in any form, so long as it does not jeopardize the schools or their work, would be enthusiastically welcomed.

Our principal concern at this time, however, is not so much with money as with justice. And the rumors we hear of a new Administration approach to this thorny problem offer little assurance that justice will be done.

If, as HEW Secretary Ribicoff is reported to have said, a new bill is to be introduced next January which will sidestep the problem of private schools and allot Federal funds directly to the States in an amount

proportionate to a percentage of what the State spends on education, then the door will again effectively be closed against aid to private schools. The Secretary’s suggestion that the States which wish to use these funds for private and parochial schools may do so, is little consolation. We know what will happen. And we can tell, as quickly as the next fellow, when a buck is being passed.

The fact is that the discriminations we now resent are all State discriminations. It is because of them that we seek a Federal guarantee.

States were assured in 1930 by the Supreme Court in *Cochran v. Louisiana* that public funds could be used to supply textbooks for parochial school children. But how many do? Until several weeks ago there were four. In mid-November the Supreme Court of Oregon reduced that number to three by ruling that its local interpretation of separation of Church and State prohibited the practice.

In 1947 the United States Supreme Court in *Everson v. Board of Education* explained that school bus transportation for parochial school children was not a violation of the separation of Church and State. But how many States provide equal services for pupils of both school systems? Less than half the States even admit that they may legally do so. Some, like Michigan and California, which admit they can, refuse to do much about it. Oregon will now probably discontinue its service—or an analogy with textbooks. Equal bus transportation is a running battle year after year in many States.

Since September, Cushing, Okla., has had difficulties over a school-lunch program. Hagerstown, Md., was shaken by an attorney general’s refusal to allow parochial schools to tap into an educational TV project paid for by the State. In Tulsa, Catholic children are denied admission to a public remedial-reading course.

In place after place State officials, for reasons we will not specify, adopt policies that in effect deny parochial school children a status of equality. This should no more be tolerated by the Federal government than racial or political discrimination. It can no more wash its hands of its obligations toward these young citizens than it can abandon the Negro to the caprices of a State. The Federal government is evading its responsibilities with respect to parochial school children.

Why Go to School?

ANTHROPOLOGIST Margaret Mead recently urged us, in the *Columbia Teachers College Record*, to re-examine all our ideas about schools. Why have schools at all? and for what? and for whom? and how long? Just when we need the greatest degree of flexibility, she said, we are “hardening rather than loosening bureaucratic requirements.” Incidentally, one effect of some serious rethinking of school questions might be a fresh national approach to the fossilized idea that public schools are the only “American” schools.

The Two Polands

Ronald M. Edwardson

TIMES ARE BETTER now than they were before the war," the farmer admitted. "At least now no one goes hungry. Yet we would rather go back to the way things were before." A contradiction, the first of many one will meet on a visit to Poland. But they cease to amaze once it is realized that this has ever been a land of contradiction.

Claiming the title "Outpost of Western Civilization," Poland lies at a crossroad between East and West, and crossroads create contradictions. Here Tartars, Turks and Prussians have camped armies; Hungarian, Saxon and Swede have reigned as king. Here Baroque angels in Gothic churches dwell unperturbed with Byzantine icons and Slavic sculpture.

Poland's geography is highlighted by an equally singular political situation. As a focal point of a world conflict, Poland gropes its way today between diametrically opposed ideologies. A government dedicated to collectivity oversees a nation of notorious individualists, and basic human liberties are denied to a people whose very language shies from the use of the word "must," preferring "ought" instead. Here Commissar and Cardinal support each other politically so that they might have the independence to contend with each other ideologically.

A nation of the godly and the godless, Poland is also a nation of the very young and the very old. A World War did away with ten million of those in between.

The old in Poland are a people clinging loyally to a yesterday with its institutions, traditions and prejudices. They find it difficult to adjust to the new People's Republic. They often prefer pre-war privations to the material benefits of socialism, and this invariably for the sake of the faith. They are devoted to that faith, still churchgoing on weekdays as well as on Sundays, still greeting each other with the familiar "Praised be Jesus Christ." They decry the growing impiety of the younger generation and the atheism of the regime, but they accept both with a shrug. They are inheritors of a history characterized by a boundless long-suffering and patience.

The old live by the one idea which their poets have succeeded in instilling into the souls of even the least cultured—messianism. Their hardships have a purpose. It has been expressed by the national poet, Adam Mickiewicz: "Poland is the Christ among nations." Stefan Cardinal Wyszyński, Primate of Poland, ex-

pressed the same idea in his address to the clergy of Warsaw on August 5th, 1961: "I suffer gladly, eagerly. For it is profitable to suffer."

But the old are only a part of the picture that is Poland today. The Communist monthly *Mysl Wolna* has admitted that "Polish atheism must fight with the Catholic hierarchy for a great and important cause, for dominion over the soul of the whole nation." Both Church and State recognize that this soul dwells in the minds of Poland's youth. But even here is found flagrant contradiction.

"What is the chief difference between Poland and America?" The young man in Poznan, a stranger, had simply walked up, introduced himself and asked the question point-blank. He did not give us opportunity to answer. "Never mind. I know. *Wolnosci! Freedom!*"

Such candid expression of opinion was typical of Poznan, spark plug of Poland's short-lived but consequential revolution of October, 1956. Its people are conscious of the sensitive role they played in that demonstration of Polish defiance.

The collegian who gave us an eye-witness account of the riots was only 14 years old when they took place, but today, five years later, an ominous fire still shone in his eyes as he described the surging, angry crowds and the thrilling taste of initial victory.



"Do you think that there will be a World War over Berlin?" he asked us. "I hope so," were his own sentiments. To our amazement he explained that only such a complete conflagration could bring Poland the freedom he hungered for. No matter what the price—as far as he was concerned—it would be worth it. Fearless and outspoken, he typified a segment of his generation which is eager for a different world and too young to wait for it to evolve.

The young school teacher in Tyszowce did not share the student's impetuosity. Likewise typical of a class, she had too many questions for which the Church is not providing her answers, or, at least, those answers are not getting to her.

After all, she asked, what is wrong with the People's Republic? Aren't living conditions better now than they were before the war? Isn't everyone guaranteed a job under communism's "right-to-work"? Isn't it true that France is more of a police state than Poland is? Look at the way America persecutes the Negro. Look at the unemployment in America, the lay-offs, the

RONALD M. EDWARDSON is the pseudonym of a student of theology in the Midwest.

strikes. Why don't we admit that capitalism is dead, or, at least, moribund?

Communism, she was convinced, could and would work in Poland if everyone really believed in it, if the peasants would see the benefits of collectivization, if the workers would expend the maximum of their efforts. She could not quite understand why the government was so hostile to the Church. But why can't religion be taught in a rectory instead of a public school? Why shouldn't the clergy economize on space? She still believed. But, through no fault of her own, her religious education was hardly on a par with her professional training.

The students at Cracow reflected the views of a young and vigorous intelligentsia. It was evident to them that capitalism is dead, and, although they admitted that communism is not the answer to the world's problems, neither is Western democracy in its present form. America's decay resides in its own materialism and affluence, they held, although certain things created doubts in their minds, such as the multiplication of Trappist monasteries in America and the fact that America is the home of Fr. Thomas Merton, whose books they read avidly.

Unlike their elders and despite infringements on human liberties, these young people of Cracow do not desire a return to the days prior to the war. "We never had it so good," they say.

Considering the destitute condition of Poland immediately after the war, they firmly believe that Poland has made more progress under communism than would have been possible otherwise, even under the Marshall Plan.

Education, together with economic and social advancement, is accessible now to all, no matter what one's income or status. A peasant boy does not have to have a priest for a relative in order to get a higher education. "My brother is a teacher now. He could never have afforded the education under the old system."

Admitting that religion is being persecuted, these students observed that never before have the churches been so filled; never before have the people been so personally attached to the faith, so intellectually convinced; the priests have never been so apostolic, and at last they are giving more than mere "pious platitudes" in answer to pertinent social problems. For these young men, the only answer was a compromise—collective democracy, democratic socialization, call it what you will. They are confident of an evolution which will bring together the security of socialism and the personal liberties of a democratic society.

The multitude of others simply shrug their shoulders. They have been subjected to doctrinaire communism in the public schools, and at one time they might have been convinced. But now they have seen too much. Once they traded their books for tools, the fallacies of the system became too apparent. Some things simply became more important than "social consciousness."

So now they laugh at the gold-braid parading of Gagarin and Titov. They make jokes about the shortages, the drabness, the inefficiency. When the laughter

quiets down, they become serious. "It's hard, very hard. And things won't get any better either. At least not in my lifetime"—a statement of a laborer only 24 years old, typical of another class of youth, cynical, disillusioned, indifferent.

Numerous personal encounters and close observation in wide areas of Poland reveal the fact that socialism has far from won the minds or loyalties of the people, even the youngest and most radical segments. Statistics gleaned from surveys taken by sociologists among Polish university students confirm this, revealing that "notwithstanding the antireligious propaganda of the regime in Poland, a surprisingly high number of students are believers"—some 70 per cent. The Poles still look to America as the world's leader in science. They still admire the United States, not so much for its generosity as for what it represents. At times they confess doubts about what they term the political naïveté of Washington officials in recent years, but they remain confident about President Kennedy, whose election and "New Frontier" they cheered enthusiastically.



But a revolution of a far different nature—though just as momentous as that of 1956—is taking place in Poland today. Before the war, some 72 per cent of the Polish population were engaged in agriculture. Today only 52 per cent are. An abrupt move to industrialization, accompanied by a high rate of urbanization, is entailing drastic social and economic changes. It is affecting the religious and moral foundations of vast areas of the population.

Family ties are being broken and, along with them, the ties to what sometimes may appear to be a "peasant Church." A traditional, uncomplicated and often pietistic approach to religion is becoming inadequate, unable to withstand the trauma of coping with a more scientific and sophisticated outlook on life.

Only 27 institutions of higher learning existed in Poland before the war. The Polish People's Republic now boasts 73 universities and colleges, with an enrollment of some 155,000 students. Approximately 27 per cent of these students are supported by state scholarships. The Marxist indoctrination received by these young men and women will have an effect on Poland that can hardly be offset by the rigid maximum of 1,500 students whom the government allows to study at the Catholic University of Lublin.

Wladyslaw Gomulka, Secretary of the Polish United Workers Party, knows well that he cannot ignore Poland's 27.5 million Catholics (92 per cent of the population) if he is to succeed in his plan to build Poland into a Socialist and, someday, a truly Communist state that will not be a Soviet colony. Adopting a policy of "gradualism," he has avoided, at least until recent months, any open clash with the Church. He has preferred, instead, to attempt winning the masses with newspapers, newsreels, textbooks and societies.

Gomulka accuses Poland's hierarchy of being puppets of the Vatican and the Vatican of being pro-German in

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"What is the chief difference between Poland and America?" The young man in Poznan, a stranger, had simply walked up, introduced himself and asked the question point-blank. He did not give us opportunity to answer. "Never mind. I know. *Wolnosć! Freedom!*"

Such candid expression of opinion was typical of Poznan, spark plug of Poland's short-lived but consequential revolution of October, 1956. Its people are conscious of the sensitive role they played in that demonstration of Polish defiance.

The collegian who gave us an eye-witness account of the riots was only 14 years old when they took place, but today, five years later, an ominous fire still shone in his eyes as he described the surging, angry crowds and the thrilling taste of initial victory.



"Do you think that there will be a World War over Berlin?" he asked us. "I hope so," were his own sentiments. To our amazement he explained that only such a complete conflagration could bring Poland the freedom he hungered for. No matter what the price—as far as he was concerned—it would be worth it. Fearless and outspoken, he typified a segment of his generation which is eager for a different world and too young to wait for it to evolve.

The young school teacher in Tyszowce did not share the student's impetuosity. Likewise typical of a class, she had too many questions for which the Church is not providing her answers, or, at least, those answers are not getting to her.

After all, she asked, what is wrong with the People's Republic? Aren't living conditions better now than they were before the war? Isn't everyone guaranteed a job under communism's "right-to-work"? Isn't it true that France is more of a police state than Poland is? Look at the way America persecutes the Negro. Look at the unemployment in America, the lay-offs, the

RONALD M. EDWARDSON is the pseudonym of a student of theology in the Midwest.

strikes. Why don't we admit that capitalism is dead, or, at least, moribund?

Communism, she was convinced, could and would work in Poland if everyone really believed in it, if the peasants would see the benefits of collectivization, if the workers would expend the maximum of their efforts. She could not quite understand why the government was so hostile to the Church. But why can't religion be taught in a rectory instead of a public school? Why shouldn't the clergy economize on space? She still believed. But, through no fault of her own, her religious education was hardly on a par with her professional training.

The students at Cracow reflected the views of a young and vigorous intelligentsia. It was evident to them that capitalism is dead, and, although they admitted that communism is not the answer to the world's problems, neither is Western democracy in its present form. America's decay resides in its own materialism and affluence, they held, although certain things created doubts in their minds, such as the multiplication of Trappist monasteries in America and the fact that America is the home of Fr. Thomas Merton, whose books they read avidly.

Unlike their elders and despite infringements on human liberties, these young people of Cracow do not desire a return to the days prior to the war. "We never had it so good," they say.

Considering the destitute condition of Poland immediately after the war, they firmly believe that Poland has made more progress under communism than would have been possible otherwise, even under the Marshall Plan.

Education, together with economic and social advancement, is accessible now to all, no matter what one's income or status. A peasant boy does not have to have a priest for a relative in order to get a higher education. "My brother is a teacher now. He could never have afforded the education under the old system."

Admitting that religion is being persecuted, these students observed that never before have the churches been so filled; never before have the people been so personally attached to the faith, so intellectually convinced; the priests have never been so apostolic, and at last they are giving more than mere "pious platitudes" in answer to pertinent social problems. For these young men, the only answer was a compromise—collective democracy, democratic socialization, call it what you will. They are confident of an evolution which will bring together the security of socialism and the personal liberties of a democratic society.

The multitude of others simply shrug their shoulders. They have been subjected to doctrinaire communism in the public schools, and at one time they might have been convinced. But now they have seen too much. Once they traded their books for tools, the fallacies of the system became too apparent. Some things simply became more important than "social consciousness."

So now they laugh at the gold-braid parading of Gagarin and Titov. They make jokes about the shortages, the drabness, the inefficiency. When the laughter

quiets down, they become serious. "It's hard, very hard. And things won't get any better either. At least not in my lifetime"—a statement of a laborer only 24 years old, typical of another class of youth, cynical, disillusioned, indifferent.

Numerous personal encounters and close observation in wide areas of Poland reveal the fact that socialism has far from won the minds or loyalties of the people, even the youngest and most radical segments. Statistics gleaned from surveys taken by sociologists among Polish university students confirm this, revealing that "notwithstanding the antireligious propaganda of the regime in Poland, a surprisingly high number of students are believers"—some 70 per cent. The Poles still look to America as the world's leader in science. They still admire the United States, not so much for its generosity as for what it represents. At times they confess doubts about what they term the political naïveté of Washington officials in recent years, but they remain confident about President Kennedy, whose election and "New Frontier" they cheered enthusiastically.



But a revolution of a far different nature—though just as momentous as that of 1956—is taking place in Poland today. Before the war, some 72 per cent of the Polish population were engaged in agriculture. Today only 52 per cent are. An abrupt move to industrialization, accompanied by a high rate of urbanization, is entailing drastic social and economic changes. It is affecting the religious and moral foundations of vast areas of the population.

Family ties are being broken and, along with them, the ties to what sometimes may appear to be a "peasant Church." A traditional, uncomplicated and often pietistic approach to religion is becoming inadequate, unable to withstand the trauma of coping with a more scientific and sophisticated outlook on life.

Only 27 institutions of higher learning existed in Poland before the war. The Polish People's Republic now boasts 73 universities and colleges, with an enrollment of some 155,000 students. Approximately 27 per cent of these students are supported by state scholarships. The Marxist indoctrination received by these young men and women will have an effect on Poland that can hardly be offset by the rigid maximum of 1,500 students whom the government allows to study at the Catholic University of Lublin.

Wladyslaw Gomulka, Secretary of the Polish United Workers Party, knows well that he cannot ignore Poland's 27.5 million Catholics (92 per cent of the population) if he is to succeed in his plan to build Poland into a Socialist and, someday, a truly Communist state that will not be a Soviet colony. Adopting a policy of "gradualism," he has avoided, at least until recent months, any open clash with the Church. He has preferred, instead, to attempt winning the masses with newspapers, newsreels, textbooks and societies.

Gomulka accuses Poland's hierarchy of being puppets of the Vatican and the Vatican of being pro-German in

its sympathies. He will point, in proof of this, to the Holy See's lethargy in redrawing the boundaries of the dioceses acquired by Poland with the extension of its western border to the Oder-Neisse Line, although he knows full well that the Vatican is ever loath to make final diocesan boundaries before political boundaries are confirmed by international agreement.

A deterioration of Church-State relations, which is particularly manifest in the intolerable 65-per-cent tax on the income of Catholic institutions, has coincided with the government's encouragement and support of the Polish National Church, which is, for all practical purposes, tax-free.

So-called "patriotic priests" collaborating with the regime and renegade priests apostatizing to the National Church have been sufficient in number to call for a pastoral letter (January, 1961) from Cardinal Wyszyński. Yet the schismatic splinter group maintains only 22 churches in all of Poland. There are that many Catholic churches in Cracow alone. A propaganda movie such as *Mother Joan of the Angels*, which attempts to expose the fanaticism, religiosity and superstition supposedly inherent in monasticism, wins resentment from the Poles rather than applause.

WHILE Poland's Red regime tries to do by persuasion what it could not do by force, the spiritual head of Poland, Stefan Cardinal Wyszyński, refuses to resign himself to a slow, inevitable decline of Catholicism among his people. Vigorous though cautious in his counterattacks, he is well aware of the framework within which he must protect and preach the Church's doctrinal, moral and social message.

It would be unrealistic not to admit that the new, subtler method of the regime is having its effects and that the Cardinal is certainly concerned. Yet his primary anxiety today centers itself on warding off the specter of hopelessness, for such is the impending result of recent propaganda aimed at convincing the Poles that neither the West nor the Church harbors any real concern for their political and religious plight.

At his annual reception for the clergy of Warsaw on the anniversary of his ordination, August 5, 1961, the Cardinal compared Poland's situation to that of the late Ernest Hemingway, whose novels won a popular following in Poland. Hemingway, he noted, consistently propounded in his novels a philosophy of despair, and so it should not at all have been a surprise that he came to an end similarly devoid of hope. Any nation which adopts such a philosophy invites for itself the same tragic suicide.

The Cardinal is employing every means at his disposal to avert such an end for Poland. In the face of the nation's consumption of 70 million quarts of vodka per year, he idealistically, perhaps quixotically, promotes the cause of a total-abstinence society. In defiance of the attempts of the Ministry of Education to make state employees of catechists, he replies that "Christ sent bishops and priests, not inspectors of the state, to teach religion."

As a preparation for the celebration of one thousand years of Catholicism in Poland, 966-1966, the Cardinal proclaimed a nine-year novena of prayer, centered about an intensification of the nation's devotion to Our Lady of Czestochowa and the strengthening of the religious and moral fiber of Poland's Catholics. With its detailed pastoral program of weekly sermons, instructions and Marian devotions, the novena is highlighted each year at Czestochowa with a solemn repetition of the vows Poland made three hundred years ago declaring the Blessed Virgin to be Queen of Poland.

This fifth year of the novena is dedicated to the aim of "The Family Rooted in God." It is the response which Cardinal Wyszyński has chosen to make in answer to the attacks upon the Church's right to educate. It is an appeal that "every Catholic home become a school of Christ's truth." In this way, rather than by assaulting communism directly, the Cardinal strives to solidify in his people a genuinely Christian mode of life capable of meeting the atheist challenge.

That the future of the Church in Poland looks critical, if not grim, would seem from all appearances to be an understatement. The paper supply for the Catholic weekly *Tygodnik Powszechny* has already been cut down from 50,000 to 30,000 copies per week, and the Catholic monthly *Znak* fears that it will be suppressed in the near future if it is not able to attract more foreign subscribers, since its existence depends upon taxable foreign income.

The 2,600 Greek and Latin Rite churches which once were found in the former Polish territory east of the Curzon Line have been totally annihilated in less than two decades. The area was incorporated by the Yalta and Berlin Conferences into the Soviet Union. Despite the distinct possibility that such a fate may befall the rest of Poland, a note of optimism can be observed among leading Polish Catholics. Nothing, they say, can compare to the terror of the Stalinist regime prior to the 1956 October revolt. Religion in Poland today, they say, is more intense, more intelligent and less sentimental than it has ever been.

Although Poland has but one priest for 1,850 Catholics, compared to the United States with one priest for 764 Catholics, the Church in Poland ordains five hundred priests annually. Catholic intellectuals in Poland are not only sincerely Catholic; they are truly intellectual. The people are willing to sacrifice for the faith. One can point to the hardships which hundreds of thousands of Poles undergo each year in order to make a pilgrimage to the Marian shrine at Czestochowa.

This year some eight thousand Catholics from Warsaw made the annual 70-mile trek on foot for five days to Czestochowa for the Feast of the Assumption. Such a display of Marian devotion among the Poles is not only annual; it is typical. And it is this which above all else sustains the confidence of a Church fighting against hopelessness. Cardinal Wyszyński enunciated that conviction in his August 5 address: "Poland will undoubtedly be delivered of the cross which she has been made to bear. But when she is, it will be through the intercession and aid of the Mother of God."

Kinderbücher

BY NOW, almost everyone agrees that if the average child is going to get any sort of real, liberal education, it will be only because his parents have been shocked into reassuming their roles as primary educators of their families. When they wake up, and really take a good look at their responsibilities, parents will find that foreign languages are now stressed at the elementary level. Under the circumstances, then, parents might expect that lists and review columns of children's books would be full of French and German and Spanish items. They will find, however, that such is not the case.

The average city lending library today has some nice books, but two or three weeks is not long enough to learn a story almost by heart, which is the only way to establish language patterns. Occasionally a book store does come up with something interesting. A short time ago when I was debating whether I really had the time to work through *Winnie Ille Pu*, an interesting salesman not only sold me that but *Pu der Bär* besides. But the right book for the beginning parent is hard to find.

The parent I'm thinking of is the one who's had a year or two of a foreign language a few years back, can pronounce correctly (though perhaps cautiously), recognizes some words and has a vague memory of sentence construction. This is the parent who can build an interest in foreign languages in his children or supplement school lessons as he reads a simple book to them. And if he can't find the right book here, he has to import it himself.

In our bookstore browsings in Germany, by far the best book we found was the *Kinderlexikon* (Witte, \$6.20). Each of the 280 pages has five colored pictures. The child, and here perhaps the parent, first learns the name or word printed alongside each picture. Then, as he matures, he reads the sentence or two in the adjacent column, and still later he learns the more difficult paragraph or two in the inside column. Perhaps he opens to the picture of a rhinoceros. Above it he reads: "Nashorn"; next to it he finds: "Das dicke plumpe Tier hat ein Horn auf der Nase. Darum heisst es Nashorn." With a little work, he'll read the other column in a few years.

This *Kinderlexikon* also comes out in somewhat shorter versions as *Mon premier grand livre* (\$3.90), *Piccolo mondo dipinto* (\$3.90), *Diccionario infantil* (\$4.90), and even as *Fun with Words* (\$3.90).

For other, more advanced books we find it easiest to write to a German book store and let them make the selection for us. Our favorite is the Kyrios Verlag run by the Society of Christ the King in the little town

From Pittsburgh Mrs. SWIDLER sends us these hints that could be very helpful to the Christmas shopper for something for the children.

of Meitingen bei Augsburg. This secular institute founded by Max Metzger, organizer of the German Catholic-Protestant ecumenical movement, specializes in children's books and ecumenical literature. Immediately after the war the American authorities restricted the Verlag to children's books until one day an unknown journalist (later revealed as Max Jordan) discovered their plight and wrote about it.

We occasionally send the Sisters a check with a letter telling them what type of books we want, and in a month, or a little more, our package arrives. The Sisters understand English, and, since they run both a publishing house and a book store, you can order any German books you want from them, including the *Kinderlexikon*.

A favorite with our daughter is *Die Ente Angelina* (\$1.45), a translation of the English book *Angélique* about the duck who lived "in einem wundervollen Garten in einer der schönsten Strassen von Paris."

Another book on about the same level as *Angelina*, but with a little less text, is *Der kleine Igel* (\$1.45). This is the story of a hedgehog who is taken home as a pet for a little girl and upsets everyone by sleeping all day and making a nuisance of himself all night until he finally is taken back to the forest. The Germans are mad about hedgehogs—they appear as dolls, on postcards and even on washcloths. This story must be a great favorite there.

A third for the small child is a picture book, *Vom Gottesreich und den Gotteskindern* (\$1.20), with just a few lines of text per page.

The pictures deal with various feast days of the year, some of the sacraments, and events in the children's lives. We find this book especially appealing as a picture of the life and home of the average German family—the children playing their flutes and recorders around the table with its Advent wreath; the wrought-iron crosses in the cemetery; the real German

torte as a birthday cake; and the pussy-willows, instead of palms, behind the pictures on the walls.

For the older child who is beyond the elementary level there is *Und Gott schuf Himmel und Erde* (\$1.45), with bold pictures in deep, brilliant colors, and *Wie Noah in die Arche ging* (\$2.10), with unusually good drawings and four-line stanzas beginning: "Gott schuf das blaue Himmelszelt / mit seinem Sternenheer; / er machte Pflanze, Tier und Mensch, / schuf Winde, Land und Meer."

Add a little extra money for postage, and ask the Sisters to use what's left over for some of their charming silhouette cards—you may even find yourself importing them for your Christmas cards.

ARLENE ANDERSON SWIDLER

Villa San Girolamo

George H. Dunne

IN ITALY you cannot escape history. Every quarter, every street, sometimes every house has a long tale to tell. Take Villa San Girolamo, high up on the steep slopes of Fiesole with the lovely city of Florence stretched out at her feet. Having experienced, in the same hospital in Rome where George Santayana lived out his life, the compassionate care of the wonderful Blue Sisters, it was natural that I should come here to convalesce. It had been described to me simply as a home for the aged members of the Little Company of Mary, as the Blue Sisters are officially known. But old people, convalescents, and tourists in search of a *pensione* were also welcome. I did not go there in search of history: but this is Italy.

Before I set foot inside the door, telltale signs made their appearance. A section of an ancient Etruscan city wall which stood there before Marathon reminded me that, at least four hundred years before shepherds heard the angels sing above a distant Judean hilltop, a busy city stood proudly here on this Tuscan mountain top. Near the older entrance to the villa I stood upon a stone, now buried beneath dirt and weeds, to read an age-worn and almost indecipherable inscription in another wall.

I found myself transported back to the first centuries of the Christian era as I learned, not without a shiver down the spine, that this now neglected stone upon which I stood was the very same upon which were beheaded the martyr companions of St. Romulus, first Bishop of Fiesole. His own martyrdom began at this spot but ended at the bottom of the hill, near where now stands the convent of San Domenico. A thousand years later Fra Angelico would live there before going to St. Mark's in Florence to cover the monastery walls with the tender beauty of his masterpieces. This is how in Italy you stand upon a stone and the floodgates of history spring open, and the tides of centuries sweep over you.

Another inscription at the foot of the steps leading up to the church records the curious fact that in 1516 Pope Leo X granted an indulgence to whoever should climb the 81 steps and at the top say a prayer. Tetzel was preaching indulgences in Germany to raise money to pay for the great basilica in Rome. Luther was about to nail his theses to the cathedral door in Wittenberg. Leo

FR. DUNNE, S.J., who is presently assistant for international affairs to the president of Georgetown University, is known to readers of AMERICA as author of several recent articles: "How We Look to Others" (5/13/61) and "God Bless America" (6/17/61).

X was occupied with 81 (reduced now by the ravages of time to 43) steps on a remote hillside in Tuscany—a provocative, if minor, detail of history.

What tale does this house have to tell? It is a story that began six hundred years ago when Carlo de Conti Guidi, renouncing his noble estate, came to Fiesole to make himself a hermit.

Not a hundred feet above the martyrs' stone was a small oratory dedicated to St. Jerome. In a cave above the oratory Carlo took up his abode. Soon groups of busy Florentine merchants were making the long trek up from Florence to spend the vigil of feast days in nightlong spiritual exercises led by Carlo. Out of these gatherings there developed a number of lay congregations, one of which, the Congregation of St. Jerome, still exists in Florence. Within a few years several Florentine youths attached themselves to Carlo as disciples. They built a chapel enclosing the oratory. Above, they built a row of individual cells.

Today stairs lead down from the main floor of the villa to these ancient cells, which are still much in use. Sturdy, simple and snug, they are much coveted by those who know of their existence, especially by young theological students, chiefly Irish, English and American, who love to come here from Rome during the holidays. Here one can gaze from the small windows of his cell upon the same magnificent panorama that the young hermits feasted their eyes upon centuries ago—the sweep of Tuscan hills, the jeweled city of Florence and, framed squarely in the center of the window, the great Duomo and Giotto's famed bell tower. And here, in the quiet depths of the building, they can stay up as late as they please solving world problems without bothering older and drowsier guests.

Another flight of stairs leads farther down to a sub-basement. Here the curious researcher will find Carlo's chapel with its unmistakably 14th-century vaulted ceiling. It is now the boiler room and storeroom. A large niche, in which, when I was there, stood a mop and broom, undoubtedly locates the ancient oratory of St. Jerome which drew medieval pilgrims, among them Carlo de Conti Guidi, to this spot.

Out of these modest beginnings a new religious order was born. In 1404 Pope Innocent VII confirmed the Institute of the Hermits of St. Jerome of Fiesole. At the same time, the portentous de' Medici name appears in the history of this house.

Among those who had experienced the spiritual charm of Carlo was the first Cosimo de' Medici, known to history as *Il Vecchio*. He built the still splendid Villa

Medici directly below and across the road. Although Carlo died in 1417, Cosimo remained devoted to his hermits. After he became Grand Duke of Florence, in 1428, he built them a church and monastery. He commissioned the work to his favorite architect, Michelozzi, who had built the Villa Medici as well as the famous Palazzo Medici in Florence. With the Italian genius for incorporating old buildings into new, of which Michelangelo's remarkable church of Santa Maria degli Angeli in Rome is a dramatic example, Michelozzi made the old oratory, the chapel and the cells of the *Beati* (as the first occupants had been canonized by popular sentiment) a part of the new monastic building.

Later generations of the family inherited *Il Vecchio*'s interest in the Hermits of St. Jerome. The sturdily handsome stone well in the center of the *cortile* was the gift, in 1541, of the second Cosimo de' Medici, as the legend cut upon the architrave will tell you. The façade was added to the church by Alessandro de' Medici, who had been adopted into the family following his conversion from Judaism.

This family devotion explains the mystery of Leo X's indulged steps, for Leo X was a de' Medici, the son of Lorenzo the Magnificent. Visiting the family villa in 1516, he undoubtedly crossed the road one day and climbed the steps leading up to the church. The cypress trees which stand on either side like Swiss Guards, tall and slender and straight like all cypress trees in Tuscany, probably stood there then. If Leo X at all resembled his unflattering statue in the Ara Coeli church in Rome, he must have been utterly out of breath by the time he reached the top and may well have felt that such exertion was worth an indulgence, Luther to the contrary notwithstanding.

Such were the origins of this house. For almost 270 years it was the mother house and residence of the superior general of the Hermits of St. Jerome of Fiesole.

The order experienced a development far beyond anything its founder could have foreseen. Its monasteries multiplied. As with all orders, its activities changed. Its hermits became sought after as preachers and university lecturers. The University of Bologna, which affirms against the University of Padua's counter-claim that it is the oldest university in the world, established *in perpetuum* a chair in theology to be occupied by one of the order's members. Princes of Church and of State entrusted them with important offices. But, as has happened to others in the long history of the Church, disaster overtook them.

On December 6, 1668, Pope Clement IX suppressed them. The Bull of Suppression is not very specific about the reasons. Perhaps they had strayed too far from their original spirit. Perhaps the Holy See wanted to get its hands on the revenues of their forty large monasteries. The city of Candia was under Turkish siege, and the Pope needed funds for her relief.

If anyone in Rome expected to realize much from the mother house, he must have been sorely disappointed. Robert Strozzi, Bishop of Fiesole, was ordered to make an inventory of the monastery's possessions and revenues. He found that its annual income amounted to

190 scudi, its annual outgo to 200 scudi, and it was 188 scudi in debt! Neither did the inventory expose an unmonastic life in the lap of luxury: "Ten narrow table cloths for the refectory, fifty napkins, for the most part torn and ragged, six dining-room towels, six torn dish towels, two badly torn sheets, one copper tub, one kettle with wooden handle, fifteen tin plates . . ."

The community had just finished Vespers in the monastic church, now the Blue Sisters' chapel, on that late December evening almost three hundred years ago, when the papal messenger arrived with the Bull of Suppression. Old men sobbed. Young men wept. What do religious do when their order is suppressed? Where do they go? It cannot be said that the Church, in destroying what has been their life, has generally extended herself beyond measure to provide for the innocent victims cut adrift. In this case, the monks were allowed to take with them such personal items as they might need. They were given a month's grace. The bishop was directed to be kind.

The next two hundred years in the life of the venerable monastery were sad and uneventful. It became the property of the De' Bardi family. Their period of ownership contributed at least one piquant detail to history. Around 1760, Florence, like Pisa, was a Jansenist stronghold. Jansenist friends of the De' Bardi's met here to plot the destruction of the Jesuits.

In 1798 Count Pietro Bardi sold the property to Leopoldo Ricasoli. During the Ricasoli tenure the church lost, by sale, most of the art treasures with which the Medicis, the Rucellais and others had enriched her. Among the treasures were a "Madonna" by Ghirlandaio and a "St. Jerome" by Francesco Botticini. The latter now hangs in the National Gallery in London. Also in London, in the South Kensington museum, is the magnificent altarpiece, which Andrea Ferrucci was carving out of white marble while Columbus was sailing toward the discovery of a new world.

In 1874 a new and improbable chapter opened in the history of the house. It became the headquarters of the Jesuit order. Expelled from their residence in Rome which, since the days of St. Ignatius, had served as headquarters, the general and his staff acquired the ancient curia of the Hermits of St. Jerome. Until 1897 it served as the nerve center of the world-wide activities of the Jesuit order.



One wonders how many of today's guests at Villa San Girolamo are aware that the lovely dining room, with its breath-taking view of Florence, was the working office of three successive generals of the Jesuits. Since by no means all the guests are Catholics, and since it is quite possible that some of them have strange ideas about Jesuits, it is perhaps just as well that they drink their Chianti in ignorance of the fact.

In 1897 the Jesuits returned to Rome. Villa San Girolamo passed into the hands of the Blue Sisters and entered upon the present phase of its long history. Here the Blue Sisters shared the travail of the Italian people during two World Wars. In the final stage of the last world conflict, the Germans took over the villa. The fact that most of the nuns were Irish did not spare them many a ticklish moment. Nor did the fact that some of them were English save their house from British guns, firing from across the Arno, five miles away.

One of the worst things about war is that it kills not only the living, but also the dead. Near the Ponte Vecchio in Florence once stood the house of Machiavelli. The bomb that destroyed his house killed his ghost as well. Today there is little interest in visiting the spot.

Villa San Girolamo was more fortunate. The British knocked out one wall of the church and most of the upper story, which had been added to the monastery by the Jesuits. They scarred the face of the church with shrapnel bursts, and they punched gaping holes in much of the rest of the house. But the strong body of the old monastery they could not destroy. So she did not die. Her ghosts are still there—Popes and grand dukes, princes and prelates, pilgrims and hermits, Jansenists and Jesuits. Sheltering now the most gracious of all its tenants, this ancient house lives on, brooding over the memories that fill her past and awaiting the chapters that will describe her future.

Campus Corner

We've been told that last August, at its annual convention, the National Student Association (NSA) voted by an overwhelming majority to repudiate the idea that a university or college stands, with respect to its students, *in loco parentis* (in the place of parents).

The obvious purpose of the resolution is to take away from a school all or most of its responsibility for—and surveillance over—the actions of its students. Students, on their part, acquire the right to make their own mistakes, free from the paternal vigilance and guidance of school directors.

Supposing a matter of this kind could be decided by majority rule—and we don't think it can—what authority does NSA concede to the school and what restrictions does it place on the students?

■ We hear a great deal these days of the need for an American consensus—principles to which we can all remain firmly anchored. Fr. Paul C. Reinert, S.J., president of St. Louis University, proposes the following "Credo for American Higher Education."

"We believe in God—in the personal dignity of man—that man has natural rights which come from God and not from the State. We are therefore opposed to all forms of dictatorship which are based on the philosophy that the 'total man' belongs to the State.

"We believe in the sanctity of the home, the basic

unit of civilization—in the natural right of private property, but likewise that property has its social obligations—that labor has not only rights but obligations—that capital has not only rights but obligations.

"We are vigorously opposed to all forms of 'racism'—persecution or intolerance because of race. We believe that liberty is a sacred thing, but that law, which regulates liberty, is a sacred obligation. We believe in inculcating all the essential liberties of American democracy and take open and frank issue with all brands of spurious 'democracy.'

"We believe in the intense study of the tenets and tactics of those who would seek to destroy these essential liberties of American democracy. We believe that 'academic freedom' should not be used as a pretext to advocate systems which destroy all freedom.

"We believe that morality must regulate the personal, family, economic, political and international life of men if civilization is to endure."

■ Where will you be four years from now? In the army? Working? Who said "jail"? There are many graduate scholarships available. Look into them early. Consult the *Directory of Fellowships in the Arts and Sciences* (ed. by L. Virginia Bosch. U. of Wisconsin).

If your scholastic record is good and you have ideas about teaching as a career, get a faculty member to recommend you for a Woodrow Wilson Fellowship. Last year 1,383 WW awards were made. The foundation will pay tuition and fees plus \$1,500 (with an allowance for wife and children). You pick the school.

There are three other major sources of aid: the National Defense Education Act program, the National Science Foundation Co-operative Fellowships, and the National Science Foundation Graduate Fellowships. You could be one of more than 4,000 who receive such help. Get advice and start planning early. P. A. W.

State of the Question

HAS SCIENCE ANTIQUATED THE ART OF HEALING?

In "Too Many Slave Doctors" (Am. 10/21, p. 69), we asked how many readers judged doctors and modern medical practice to be too "impersonal." Our editorial quoted British Dr. T. F. Fox, who said that the science of medicine was doing away with the art. The following serious and not-so-serious thinking—ranging from a specialist to a Navy man "agin 'em all"—touches many points.

TO THE EDITOR: That the British doctor T. F. Fox sees a growing practice of "impersonal" medicine should not be surprising, since this would be the expected outcome of the socialization of medical practice.

That such a thing is happening in my community, I most explicitly deny. Doctors of my acquaintance continue to practice not only the science, but also the art of medicine.

GEORGE A. SHEEHAN JR., M.D.
Red Bank, N.J.

[*British Dr. Fox was discussing "impersonal" medicine everywhere in the world, not just in countries with programs of socialized medicine.—Ed.*]

TO THE EDITOR: My hospital chaplaincy of 12 years, and my own experience as a patient many times during the past 25 years, lead me to believe that in general no group of men is more dedicated to their task than our doctors.

Unfortunately, no group (excepting, perhaps, the clergy) is more of a target for rash and unjust criticism.

(REV.) PAUL T. DIGNAM
New Haven, Conn.

TO THE EDITOR: Dr. Fox raises a good point. At times, today's physician does fail to treat his patients as persons, but this is not entirely his fault. Our age is partly to blame.

Medical practice now relies heavily on specialization and scientific objectivity. It encourages the assistance of specialists (and who can question the wisdom of this?) when diagnosis or therapy are unusual. The patient then passes under the scrutiny of a great number of doctors who divide him up into areas of interest, mostly medical in nature. More than likely, the emotional, spiritual and psychological aspects of

his illness are left to the care of further specialists.

There is an old saw: "The operation was a success, but the patient died." Does modern medicine achieve its ultimate purpose when it cures the patient—but only byquartering the person?

PATRICK S. COLLINS, F.S.C.H.
Chairman
Premedical Education Committee
Iona College
New Rochelle, N.Y.

TO THE EDITOR: Years ago, in a doctor's office, and once recently as a hospital visitor, I brushed against the cold, depersonalized system your friend described as his experience in another hospital. Both memories are humiliating, and I never drive by this particular hospital—well-known and heavily endowed though it is—without a bit of a shudder.

(MRS.) J. R. CRONIN
Chicago, Ill.

TO THE EDITOR: As a class, doctors are by far the most uneducated group among professional men. A doctor receives seven years' training (I refuse to call it education)—a period equivalent in time to the time needed for the education of a priest, a lawyer or a Ph.D., and which surpasses that of an engineer, teacher, businessman or other college graduate.

Yet talk with a doctor on politics, religion, philosophy, sports, current events or any nonmedical topic and he will be lost.

For seven years the doctor has been trained in the techniques of medicine, but he has not been exposed at all to the principles that underlie those techniques.

The human body is a machine which follows the laws of mechanics, physics

and chemistry. But have you ever met an M.D. who heard of Newton, much less one who was familiar with Newton's laws?

A case in point illustrates this lack of technical knowledge: I once had an ear infection and went to a respected medical practitioner. He looked into my ear, poured oil into it, fixed a piece of cotton on the end of a thin rod and plunged it into my ear. My eyes popped out like a bug's and tears the size of apples poured uncontrollably down my face. Between gasps of pain, I asked him what the h— he was doing. "Oh, just spreading the oil around a bit."

I sat down with the doctor and made a rough sketch of a hydraulic ram to show the tremendous amount of pressure that can be exerted by liquids. That was the first time he had ever heard about hydraulic pressure. This episode set me to wondering how many people are walking around bug-eyed today because doctors never heard of one of the fundamental laws of physics.

Ask a doctor about ball-and-socket joints, levers, arches, valves, friction, or anything involving ordinary mechanics, and you will draw a blank stare. Yet the shoulder, arm, foot, heart and blood vessels employ one or more of these devices.

Things are even more pitiful when it comes to discussing such nontechnical items as history, geography, philosophy, religion, music or art. Show me a well-read doctor and I will show you a duck farmer—a quack!

This accounts for the tremendous naïveté of our doctors when they opposed free inoculations for school children, free X-ray exams for TB, clinics for treatment of social diseases, Blue Cross-type health insurance, medical care for the aged or socialized medicine. Check through old newspapers and you will find that the AMA has opposed each one of the items mentioned above on the basis that each would destroy the patient-doctor relationship.

All this hullabaloo the medical profession has raised about government support of medicine is poppycock. During World War II, we called up 16 million men for the draft but only 12 million were accepted. Of the 4 million rejected for physical reasons, over 25 per cent were suffering from defects which could have been corrected in childhood.

Aside from the fact that over a million possible soldiers were lost to the U.S.A. during a terrible war, how about the heartaches of the parents who had no money to pay a doctor to correct those defects? How about the feelings of the poor crippled child who suffered?

Is the charitable ward in the hospital the answer? If this is the way doctors prefer to treat humans in the richest country in the world, they have a lot to learn about the dignity of man.

How would government support of medicine affect the doctor-patient relationship? Not at all!

No general practitioner ever has enough time to give to his patients. He has too many patients with too many different kinds of illnesses, from common colds to multiple sclerosis. He cannot possibly know how to diagnose or treat all of them. The so-called doctor-patient relationship is, therefore, impossible to maintain today. It was necessary before the rise of antibiotics and the nuclear age, but now it is an anachronism.

Before 1940, doctors knew relatively little about the causes of illness or their cures. Long talks on aches and pains were absolutely necessary then because illnesses could only be treated symptomatically—cure one symptom, then go on to the next.

Modern technology has enabled scientists to develop cures for many illnesses, but they can only be handled in a huge hospital complex where doctors and scientists can work together as a team.

It is true that a large hospital offers a very impersonal relationship for a sick patient. But what is the function of a doctor? Is it to cure a patient as rapidly as possible or is it to lull him into a sense of well-being with a good bedside manner?

Here in the most wonderful country in the world, despite our riches, we offer grossly inadequate medical care to our citizens. I am unable to understand how we can see poor people or sick people and do almost nothing to help.

Our present medical system is obsolete by any but the most reactionary standards. Unless we do something to improve it, we are not doing what we can to improve the dignity of man. The Christian approach clearly indicates a more humane system. If this can only be obtained by putting doctors on sal-

ary and treating them as the public servants they should be, then I think it's time to get started.

ROBERT J. ALEXANDER
Comdr., U.S. Navy
District Heights, Md.

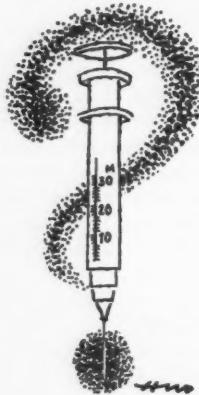
TO THE EDITOR: What was Hippocrates' word for "answering service"?

J. V. McCARTHY
Bogota, N.J.

TO THE EDITOR: The complaint of your friend who recently spent two "impersonal" months in the hospital is based on accurate observations, and fully justified.

Many people have been similarly disenchanted. I sympathize with them all but hasten to assure them that the situation is not likely to improve.

My observations are based on almost 25 years of experience. Almost all of it, however, has been spent in full-time "academic medicine" and very little in



private practice. I have no doubt that the complaints you report apply with much greater force to hospital situations than to the private physician's office.

There are many dedicated physicians both in private practice and in academic medicine, but their number has been steadily decreasing. The problem has been growing more serious since World War II. It has reached the point where the doctor of the previous generation wonders, as he sees groups of young resident physicians go through training in internal medicine, whether one in five will make the kind of physician he (the older doctor) would like to have take care of his own illness.

Will even this small percentage eventually practice medicine for the love of

people and the sheer joy of helping the sick? Or, mesmerized by the magic word "research," will they drift into laboratory study to revel in the intricacies of serum electrolytes and see as little as possible of patients with their irritating complaints and problems? The patient's chemistry is captivating; the patient himself is such a nuisance!

I doubt that we can put all this down to a basic change in the motivation of those who enter the profession, though this surely plays a significant part. Medicine has always had its quota of frauds, and this situation could not be expected to change radically. It is still moderately difficult both to get into medical school and to survive the rigors of its curriculum.

Academically speaking, the medical school is still at a very high level, probably higher than ever. More and more, however, the instructors to whom the student is chiefly exposed are people who have shied away from the practice of the art of medicine and concentrated on the pure science of it. Too many of these people know nothing of the care of patients as persons, and cannot be expected to pass such knowledge on to the student.

Full-time professors of medicine are commonly selected because of an impressive record in research (frequently in a very limited field), coupled with some administrative ability. They are not expected to be people of broad accomplishments in the art as well as the science of medicine. Some medical students recognize this and deplore it. However, most students imitate the same attitude.

We are in the era of computers and laboratory instruments of incredible complexity. Medicine cannot and should not fail to take advantage of these wonderful gadgets. But it would be a great pity if the physician's thinking should become as materialistic as his machines.

The prognosis for science is excellent; for the physician-patient relationship, it is very gloomy indeed.

FRANCIS J. LOVELOCK, M.D.
Associate Professor
NYU-Bellevue Medical School
New York, N.Y.

TO THE EDITOR: Medical students receive their basic training in the biological sciences. Later, in their clinical years, they are asked to apply this

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scientific knowledge to the care of patients.

In the transition, it is often not made apparent that the practice of medicine is an art rather than a science—that in every case the whole patient must be considered, not merely "the gall bladder in Room 10," or "the appendix in Room 11."

JOSEPH F. McGARVEY
Medical Student

University of Pennsylvania
Philadelphia, Pa.

TO THE EDITOR: It has always been my contention that a doctor should be a "slave" to his profession—otherwise, he lacks the idealism and love of serving his fellowman that are the attributes of a good physician. It is not just a job. It is a very high calling.

I feel I know something about medical men inasmuch as my father and several members of my family have been M.D.'s, and I have practiced for over 45 years.

The pompous, suave individual who tries to offset his incapability with an engaging theatrical personality is a fake, whether he be an old-time doctor, a teacher, a politician or a modern doctor.

WALTER H. HALLORAN, M.D.
Jackson, Minn.

TO THE EDITOR: I am a "slave" doctor and probably shall remain one. It is not that I cannot be personal or indulge in doctor-patient niceties. Any doctor can—but is that what the patient really needs?

After practicing for several years, a physician realizes that each patient who seeks his help comes with a preformed image of how he wishes to be treated. If the physician differs too radically from this image, the patient balks and usually returns—to another doctor.

For example: A mother brings in her child with a bad cold. The doctor, who is thought to be an excellent clinician by his fellows, examines the child and finds nothing seriously wrong. He has no justification for prescribing antibiotics, but the mother asks for a "shot" of penicillin because that works. The doctor explains his position and the mother goes home. The child seems a little worse that night, and the mother takes him to the doctor again—but not the same doctor. Why? Doctor Number One didn't give penicillin. He didn't

treat the patient according to the patient's concepts of medicine.

Do people really want medical niceties? To indulge in them takes time, and this time must be paid for by my patients or myself. I decide when they are essential or when the patient can afford them. Some patients get the time free because they strike a sympathetic note in me—they live up to my preformed image of the patient. I become impersonal when I feel that a patient is using me as a priest or confidant.

I will not give tranquilizers to a woman who needs spiritual help, or who is nervous because her children make her so. Yet I know she will shop around until she gets them from another tired "slave doctor."

Dr. Fox is grossly overstating the scientific nature of medical practice. We practice an empiricism that borders on witchcraft, with a few bright interludes of sound science that I am sure will appear ludicrous a hundred years from now. Read Hippocrates. He thought himself as rational and as scientific as we consider ourselves.

My opinion of doctors originates with my Latin professor who quipped: "Why do you want to be a doctor? They just keep people from going to heaven or hell a little sooner."

JUDE R. HAYES, M.D.
San Diego, Calif.

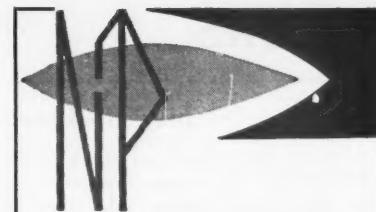
TO THE EDITOR: Would you consider a busy curate in a huge metropolitan parish of today, offering his two Sunday Masses in quick succession, a spiritual "slave doctor"?

And would you compare this curate unfavorably with the Colonial minister who greeted all fifty members of his congregation by name as they left his church after a leisurely two-hour service?

JAMES T. O'CONNOR, D.D.S.
Goshen, N.Y.

TO THE EDITOR: Your editorial "Too Many Slave Doctors" brought me to this conclusion on present-day doctor-patient relationships: If every doctor established a warm personal attitude toward all the patients he treats in office, hospital and clinic, we would have no more doctors. They'd all be dead of broken hearts!

BARBARA AGUANNO
Brooklyn, N.Y.



HERDER'S COMMENTARY ON THE PSALMS

Edited by Dr. Edmund Kalt

Translated by Bernard Fritz, O.F.B.

Part of a series of Scripture commentaries, enthusiastically received and highly praised in Europe, *Herder's Commentary on the Psalms* is now available for the first time in English. The commentary accompanying each Psalm explains the history and meaning of the text and points out significant interrelationships among the Psalms as well as correlations to other parts of the Old and New Testaments. \$6.75

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John J. Heaney, S.J.

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COME DOWN, ZACCHAEUS

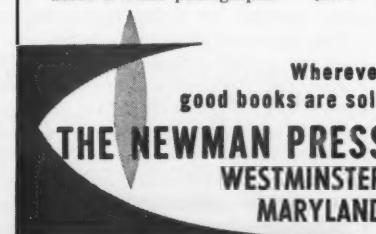
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by Solange Hertz

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by Domenico Cardinal Tardini
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BOOKS

Children—How Many Is Too Much?

FAMILY PLANNING AND MODERN PROBLEMS. A Catholic Analysis
By Stanislas de Lestapis, S.J. Trans. by Reginald F. Trevett. Herder & Herder. 326p. \$6.50

The Catholic world stands practically alone in its absolute condemnation of contraceptive practices. This isolation is but one more pressure in the already long list of obstacles to the gradual development of mature marital chastity. The Catholic lives in what Fr. de Lestapis, professor of family sociology at the Institut Catholique in Paris, has called a "contraceptive civilization."

Hence it is to the Catholic, in his anxiety and uneasiness, perhaps even in his doubt, that this book, a slightly up-dated version of the author's excellent *La Limitation des naissances*, is principally, though not exclusively, addressed. It is not properly a demographic, theological, psychological or sociological study, yet it is, in a sense, all of these. De Lestapis moves with surprising ease in each of these fields. That this ambitious undertaking is accompanied by competence is partially suggested by the author's rich and varied experience, by his enormous reference material, and especially by his refusal to play the ostrich in the face of real problems.

Fr. de Lestapis first reviews several historical positions vis-à-vis family planning (e.g., Malthus, Marx, the reformed churches, Gandhi). He then sets out to show that where contraception has been introduced, it has been found wanting: clandestine abortion does not disappear; married couples faced with unexpected pregnancies show a weaker resistance to the temptation of abortion; more liberal sterilization and abortion laws tend to appear, etc. There follows a long and inspiring discussion of the Catholic position on both contraception and birth regulation. The study concludes with a consideration of the mission of Catholics in this problematic area.

The book will probably win few converts from the International Planned Parenthood Federation. But the author knows this. Not by dialectic is man saved. If one waits for reasoned understanding before he communicates, he will never communicate. Analogously, one grows in understanding of chaste control only when one begins to live it.

Consequently, Fr. de Lestapis develops the notion of marital chastity within the larger context of the Catholic way of life. On this larger canvas, the meaning of chastity, its values, rational bases, development and problems are discussed in a compassionate, attractive, yet realistically demanding way. Contraceptive methods are seen as an a priori refusal to set any limits to sexual relations and, as such, are a threat to the altruism which is the very definition of such relations. At the level of national policy, contraceptive planning is seen as promoting a type of spiritual inertia inimical to long-term progress. Because the Catholic ethos is his frame of reference, it is easy to understand why the author is least likely to win adherents where his touch is surest.

As for the population problem itself (zones of rapid population-increase at the same time are often economically depressed areas) and Catholic promotion of policies of relief, Fr. de Lestapis wisely contends that there is no simple answer. After examining the economic, demographic and cultural objectives a sound policy will pursue, he concludes that if the evidence seems to be on the side of crash programs of birth limitation, this is deceptive. Far from making higher standards possible in underdeveloped areas, lightning solutions presuppose such standards as already in existence. Further, by undercutting the creative efforts so essential to genuine progress, they remove the basis for a true solution. What is needed, above all, is a social and cultural revolution whereby underdeveloped countries become creatively aware of their potentialities and duties. Then birth limitation can be discussed without danger of self-deception. Fr. de Lestapis makes no apology for the seemingly utopian tone of this approach; on the contrary, he contends that stop-gap policies are just so many traps.

It is easy to wax enthusiastic about this book. This is not to say that all is perfect. The translation is at times ponderous, and the author is no stranger to repetition. Those with special cases to plead will regret the brevity of treatment in spots. The theologian will miss a fuller treatment of the progestational steroids, and he might urge a more narrowly technical understanding of the phrases "work of man" and "work of nature" (p. 125) as found in Pope

Pius XII's 1951 allocution to the midwives. The demographer might desire a more extensive discussion of the determinants of fertility. The general reader will swallow hard on an occasional value judgment (e.g., "The love of the 'contraceptive' mother for her child is not of the same order as the love of the 'continent' mother") and might wonder what a different demographer would write about the same statistics. But when all is said and done, the reader will very probably agree that here is a very valuable contribution on the Catholic attitude toward family planning.

RICHARD A. McCORMICK, S.J.

Far-Off Cultures and Cults

PHARAOHS AND MORTALS
By Torgny Säve-Söderbergh, Trans. by Richard E. Oldenburg. Bobbs-Merrill. 304p. \$6.50

This book grew out of a series of radio talks and popular articles, now carefully revised to give a broad but accurate picture of the distinctive and fascinating culture of Pharaonic Egypt, the majesty of whose massive monuments still fills us with respectful awe. Its author is professor of archaeology in Sweden's University of Uppsala and a leader in the field of Egyptology.

Ancient Egypt will always remain somewhat enigmatic, and our judgments about her must be tentative and subject

Reviewers' Roster

RICHARD A. McCORMICK, S.J., is professor of moral and pastoral theology at West Baden College, West Baden Springs, Ind.

FREDERICK L. MORIARTY, S.J., is professor of Old Testament, and JOSEPH A. DEVENNY, S.J., is professor of Arabic at Weston College, Weston, Mass.

MSGR. J. N. MOODY is chairman of the Department of Social Sciences at Ladycliff College, Highland Falls, N. Y.

THOMAS P. NEILL, teaches in the History Department at St. Louis University.

to revision; that is inevitable in dealing with a culture so remote from us in time and space. Still, books like this give us a firm foundation for understanding the Egyptian way of life.

There are three sections; the first, "From Egyptian History," begins with the early second millennium B.C. and

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swifly surveys the historical highlights in the Nile Valley and the upper reaches of the Sinai Peninsula. Selected episodes bring the reader into closer contact with the beliefs and values of this ancient civilization.

The fate of Queen Hetepheres' mummy is told with all the excitement of a detective story. It was that giant of Egyptology, George Andrew Reisner, who solved the mystery even as he worked tirelessly at the task of clearing the royal mother's tomb. Today the Museum of Fine Arts in Boston proudly displays the beautiful gold furnishings from the tomb of Hetepheres, mother of Cheops.

In this section there is one unfortunate sally into comparative religion where something of the ancient ritual pattern of the sacred marriage is seen in the Abraham-Sarah begetting of a son, and even in the Annunciation and birth of Jesus. Such a use of the comparative method is scientifically unwarranted and can lead only to spurious equations.

The second section deals with Egyptian customs, professions and ideals of wisdom by utilizing, in excellent translations, some of the vast literature now available. There is a fine sampling of Egyptian love songs, some of them very similar to the language of the Song of Songs.

The last section, on Christian Egypt, does not measure up to the rest of the book, though the story of the Coptic monk Shenute is well told. The reader will probably find it just as hard as the author to decide whether Shenute was a villain or a saint—or both.

All in all, this is a book by a first-class authority, who provides a fine popular introduction to the story of Egypt, which he tells with evident relish and infectious enthusiasm.

FREDERICK L. MORIARTY

MOHAMMEDANISM

By Louis Gardet. Trans. by William Burridge, W. F. Hawthorn. 176p. \$3.50

Connaitre l'Islam, published in 1958, was just the concise and masterly survey to fulfill the expectations of those who had been following Louis Gardet's 20 years of work in the field of Islamics. It was a rich mosaic of old and new elements in the tale of Islam.

The old included the account of origins, the history of the development of the various political structures within Islam, the sources and formulation of belief. The new included not only five delightful chapters—the Muslim Com-

munity, Man's Acts and His Destiny, Culture and Humanism in Islam, Contemporary Islam and Present-Day Problems—but also the new insights and fresh evidence and spirit brought to the treatment of the old.

There is no famine of excellent surveys of this field already in English. The present work, a slightly abridged translation of *Connaitre l'Islam*, differs from most in its acknowledgment that while trying to see Islam from within it will refer for perspective to Christian concepts (in English we might more accurately say "French Catholic" concepts) and not to the modern de-Chris-

tianized West. It differs from some earlier Catholic work by its tone of quiet, sympathetic objectivity. It is unique in its analysis of the social structure of Islam, its eagerness to give the reader the benefit of the latest developments in the field of Islamics, its concern to miss nothing that will further the dialogue of Islam with French Catholicism.

The translation is generally excellent. The transliterations do not always conform with what is increasingly common usage in English. There is a short bibliography which was not in the French.

JOSEPH A. DEVENNY

PROBLEM: Russia EXPERT: Father Bissonnette



■ **Rev. Georges L. Bissonnette** knows Russia. Author of "Moscow Was My Parish," he is now the dynamic director of Assumption's School of Foreign Affairs. Here a staff of experts has evolved the only undergraduate school of its kind designed to train able young men for business careers abroad.

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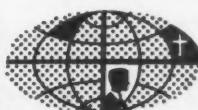
Fact, philosophy and religion form the yardstick by which Assumption's professors live and Assumption's students learn.

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The editors' plans for the NEW CATHOLIC MIND call for more and broader coverage of the outstanding addresses, articles and documentation of lay and clerical leaders of our times. The format will change. The pages will be larger; the appearance livelier. The January issue will feature articles by John Courtney Murray, S.J., Charles Malik, Thomas Merton, Richard Duprey, John A. O'Brien and Most Reverend Victor J. Reed.

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Church in Conflict

THE EMPEROR AND THE POPE. The Story of Napoleon and Pius VII
By E. E. Y. Hales. Doubleday. 168p. \$3.50

Conflict is inherent in the history of the Church. Her task is the most difficult of all: to represent Christ and to make Him present and visible in human affairs. To do this with human material involves opposition at all stages of her effort.

Some of the confrontations of spiritual and secular power have become classics in the story of man. The clash between Gregory VII and Henry IV has given us Canossa as a symbol of this conflict. Recently the sensitive and ascetic Pius XII was found opposed to Stalin, as gross an embodiment of power as history affords. The present volume sketches the duel between Napoleon, the first of the modern tyrants, and Pius VII, who might well be called the first of the modern Popes.

The contrast between these two principals had the ingredients of drama. Napoleon had the usual attributes of the man of power: intelligence, will to win, flexibility in tactics, intransigence in goals. The Pope was the incarnation of spiritual leadership: mild in appearance, he was aware of the stern demands of reality, yet inflexible where the substance of the faith was involved.

As Bishop of Imola, Pius had reminded his flock that democracy and the gospel were not incompatible. This induced General Bonaparte to say that he preached like a good Jacobin. As



Pope, Pius could collaborate with Napoleon to restore Catholicism to France by the Concordat of 1801, yet refuse to subordinate his office to political ends despite threats and imprisonment.

Mr. Hales tells this story in lively fashion. He came into prominence as an author with *Pio Nono*, a biography of Pius IX. There followed in rather rapid manner *Mazzini and the Secret Societies*, *The Catholic Church in the Modern World*, and *Revolution and Papacy*. He is not an academic historian; his work is designed for the general reader. But it is popular history that is solidly based and fundamentally reliable.

The story reaches its climax with the scene at Fontainebleau when the Emperor extorts from the weakened Pope concessions the Pontiff had long refused, only to have them withdrawn when the Pope was able to confer with his trusted advisers, Pacca and Consalvi. Ironically, it was in the courtyard of Fontainebleau that Napoleon surrendered, and it was along the same road that Pius had traveled in triumph after his imprisonment that the conqueror was soon to make his unhappy journey into exile.

J. N. MOODY

THE AGE OF REASON BEGINS

By Will and Ariel Durant. Simon & Schuster. 732p. \$10

In the sixth volume of his monumental *Story of Civilization*, Will Durant concluded: "The real problem for the modern mind is not between Catholicism and Protestantism, nor between the Reformation and the Renaissance; it is between Christianity and the Enlightenment." His last line read: "Courage, reader! We near the end." But the promised one volume on the age of reason has now become three, and they are being written jointly by Durant and his wife. The eighth volume, *The Age of Louis XIV*, is scheduled for publication in 1963, and the final one, *The Age of Voltaire*, in 1965.

The projected one volume grew into three because Durant finds so much material relevant to what he considers the "real problem for the modern mind." In such a study, which is primarily, but not by any means exclusively, cultural history, there is a wealth of material on the debate between religion and science. This is related in great detail. So, too, are the accomplishments in painting and architecture, in literature and philosophy. Meanwhile, the authors do not fail to devote enough space to political developments and international rivalries to provide a good skeleton on which to mold the flesh of cultural and intellectual developments.

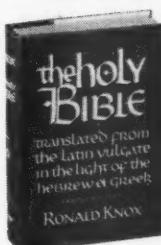
The Age of Reason Begins covers the period from 1558 to 1648, and is described as "the period of Shakespeare, Bacon, Montaigne, Rembrandt, Galileo and Descartes." The first third of the volume is devoted to English political and cultural history from the accession of Queen Elizabeth to the execution of Charles I in the great Civil War. The second and longest section covers the same period of time on the European continent, concluding with the end of the Thirty Years War in 1648. A final short section is on "the tentatives of reason," in which the authors describe the

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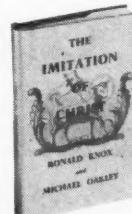
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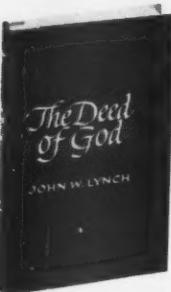
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triumphs of science with Copernicus, Kepler and Galileo, and the rebirth of philosophy with Descartes and his predecessors.

Although Will Durant has associated his wife with him as co-author, the style of this volume is the same as that of the previous volumes. It is distinctly Durant's—lively writing with concentration on graphic details and enlivened by many apt quotations. Some readers may feel that Durant is too much concerned with sex and other purely personal matters, but others will feel approvingly that he believes that the bedroom and the kitchen are as much the historian's province as the drawing room. At any rate, he shows himself concerned with the way people of the past thought and felt and lived their daily lives. The result is that this volume gives a more detailed picture of individuals' lives than can be found in most other histories of the period. To a large extent, Durant's history is a collection of biographical sketches held together by geography and chronology.

Does he present a sound picture? This question cannot be answered easily. Durant tries to be accurate in his factual statements and fair in his judgments, and in large measure he succeeds. The chief fault this reviewer finds with the book is Durant's underlying thesis that civilization was "progressing"

from a religious to a rational orientation. He does not try to make all clerics stupid and all scientists virtuous, but the implication is that men of the Western world really came to grips with reality in the "age of reason."

Durant's view of the central theme of history as a debate between faith and reason, between religion and science, is that of a past generation. Late Victorians could still subscribe to it, but more recently it has appeared as a great debate about false issues. The past is always viewed through the eyes of the present, and Durant's "present" is now at least a generation in the past. The book is full of interesting information about the period from 1558 to 1648 and is a lively account of the contests that took place in that age, but its underlying philosophy is already out-of-date.

THOMAS P. NEILL

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Films

Loss of Innocence

Rumer Godden's novels are frequently preoccupied with capturing the uncapable, with transmitting a tangible feeling for the intangible. In being transferred to another medium the danger is that what will come through is the plot, which is not important, rather than the texture, which is. This screen adaptation of Miss Godden's *The Greengage Summer* is remarkably successful in reproducing the author's vision and insights.

To an inn in the French champagne country come four British youngsters suddenly on their own because their mother has been stricken ill and hospitalized. The inn is closed, because one of the owners (Danielle Darrieux) is having an affair with a mysterious Englishman (Kenneth More), while the other proprietress (Claude Nollier) looks balefully on for reasons that are only vaguely hinted at. Through the intervention of the Englishman, the four waifs are allowed to stay.

In this atmosphere of veiled evil, the innocence and the rather terrifying vitality of the younger children remain intact. At the same time, the eldest, a 16-year-old girl (Susanna York), acquires the knowledge that she is a woman with power over the opposite sex but without the prudence to use this gift wisely.

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Only the quixotic chivalry of the Englishman saves her from the consequences of her imprudence and, presumably, starts her on the road to adult comprehension.

Though Kenneth More plays the part perceptively and with good taste, the Englishman (who turns out to be a gentleman crook, allegedly deflected onto unrighteous paths by an old injustice) is a romanticized and not very credible figure. In this the film appears to be reflecting a fault of the book, just as it reflects its many virtues. The delicate mood is enhanced by a lovely color production photographed on location in the Marne country. [L of D: A-III]

Bachelor in Paradise

In the title role is Bob Hope, a sort of boudoir John Gunther, who moves incognito into a California subdivision to collect material for his newest book, *How America Lives*. The picture examines the mores of contemporary suburbia with considerable accuracy and satiric relish for about thirty minutes. Just about the time you wonder how long this can continue, it comes to a dead stop. Hope turns into a conventional leading man who woos and wins

real-estate agent Lana Turner, and the housing development turns into the best of all possible worlds, and nothing that anyone does subsequently is funny or bears the slightest resemblance to human behavior. [L of D: A-III]

Flower Drum Song

This was a second- or third-rate Rodgers and Hammerstein musical on Broadway, which is still a lot better than many artisans of the show-business world can turn out at best. On the screen, it is a handsomely mounted and colored, tuneful, lighthearted and well-performed entertainment package.

The point of the story seems to be that the two generations in San Francisco's Chinatown do not see eye to eye, because the young people are Americans who are not oriented to the older folk's customs. Specifically, when saucer-eyed Miyoshi Umeki is imported from Hong Kong to marry night-club owner Jack Soo by arrangement of his mother, complications proliferate.

Obviously, Jack's heart belongs to his night-club-singing girl friend (Nancy Kwan), who, in a jealous pique, takes up with college student James Shigeta, who in turn would be interested in Miyoshi

if she were not pledged elsewhere, etc. It takes an interminable time to get the two couples straightened out as you always knew they would be.

Yes, the picture is pleasant enough entertainment. On all other levels, it is a little disappointing. The story is just a bit too forced and tenuous; the production numbers are rather haphazardly staged and, even at their best, have little dynamic connection with the plot; the secret ingredient, theatrical excitement, is only sporadically present. [L of D: A-II]

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Theatre

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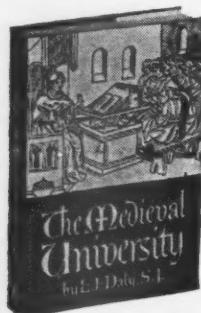
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for doing him in, and then the intended victim, churl that he is, gets himself killed by driving too fast wrong way on a one-way street. That would seem to knock the conspiracy back on its heels, but Frederick Knott, who wrote *Dial M for Murder*, found another way to prevent suspense from lagging. The mystery, or whatever it is, is beautifully performed by Kim Hunter and a trio of British actors.

The Caretaker

One of the most frequently told fables is the story of the Arab and the camel. The Arab lived in a tiny tent, with his camel tethered outside. The weather was cold, and the camel begged the Arab to let him warm his nose in the tent. After getting his nose in the door, the camel shoved his shoulders and then his whole body into the shelter. Eventually, the camel was inside the tent and the Arab was shivering outside.

In Harold Pinter's play a derelict is invited to share the indigence of two brothers who live in ramshackle quarters somewhere in London. Welcomed to share the brothers' poverty, the derelict immediately begins to take over their squalid residence by turning them against each other. Donald Pleasence offers a spectacular performance in the title role.

Purlie Victorious

When your observer was younger, there were women who salvaged discarded frocks of various colors, old but still gaudy window drapes and the ravelings of red flannel drawers, to work the remnants into what was called a crazy quilt. Artfully designed and well-made quilts were specimens of household art that compared favorably with factory-made tapestry, and they have recently become collectors' items. In writing *Purlie Victorious*, now playing at the Cort, Ossie Davis has produced a dramatic crazy quilt.

The play is in the genre of protest drama, like *A Raisin in the Sun*, with emphasis on the humorous rather than serious, or tragic, side of interracial relations. The characters are stereotypes of Simon Legree and Uncle Tom, in the context of a later century and candid-camera shots of Senators Allen J. Ellender and J. Strom Thurmond opposing a civil rights bill. The dialogue is loaded with the corn and clichés of interracial polemics—the fantastic demands of extremist Negroes for total equality tomorrow morning, and the absurd rebuttal of the Citizens Councils that God and

the laws of Mississippi and other States of the deep South have made the races unequal: God put white people on top, and they like it there; Negroes are on the bottom and, like it or not, must stay there, Supreme Court decisions notwithstanding.

In *Purlie Victorious* the author accentuates the absurdities of the rebuttal, while converting caricatures into warm-blooded characters and platitudes of hectic controversy into humorous dialogue. The resulting comedy is comparable to such laugh drama as *Room Service* and *The Matchmaker*.

Broadway usually backs away from controversial drama in panic resembling the devil's terror of holy water. Since *Purlie Victorious* deals with the most explosive of controversial subjects, it is a marvel that Mr. Davis was able to find a producer. Philip Rose, the daring young man who produced *A Raisin in the Sun*, cannot be praised too highly for sticking his neck out again.

Mr. Rose has again proved that a controversial play does not have to be a soporific sermon or a dry and boring lecture. It can be a disturbing experience, as in *Uncle Tom's Cabin*, or an occasion of hilarity, as it is in *Purlie Victorious*. While Mr. Davis pokes fun at interracial controversy, he never lets his audience get the impression that interracial injustice is a laughing matter. The controversy has its funny side, but racism, its cause, is discerned as morally wrong.

The title role is performed by the author in grand style, supported by Ruby Dee, Godfrey M. Cambridge, Sorrell Booke and Alan Alda. For several years Mr. Davis has been coming on as an actor. His unveiling as a playwright discloses unsuspected ability in that art. Your reviewer can think of no other practicing playwright capable of handling the sensitive subject of interracial friction with more finesse, or performing the leading role with more flamboyant authority.

Milk and Honey

Robert Weede and Mimi Benzell, borrowed from the Metropolitan Opera, and Molly Picon, on loan from the Yiddish theatre, are the stars in this musical at the Martin Beck. Your observer found Miss Picon's comic performance more interesting than either arias or acting of the Metropolitan people.

The principals in the story are a widow and an apparently unattached man who fall in love. When they consider marriage, it turns out that the man is not totally unattached. His wife won't

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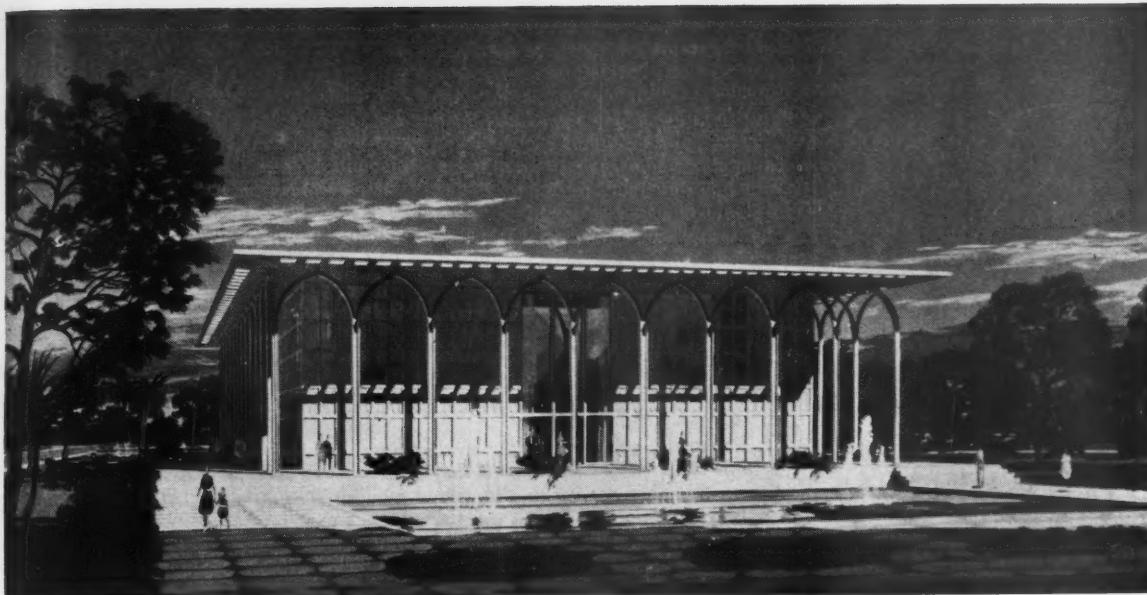
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give him a divorce to turn him loose.

Aside from Miss Picon's performance, the background is more interesting than the story. The action occurs in Israel. It is always edifying to observe the people of that young nation at work or recreation, always enthusiastic in their hope for the future. **THEOPHILUS LEWIS**

The Word

"What did you go out to the wilderness to see? A reed trembling in the wind . . .?" What are we to understand by that reed if not the natural man? As soon as he is touched by complaint or criticism he sways in this direction or that (St. Gregory the Great, on the Gospel for the Second Sunday of Advent).

GREGORY THE GREAT, a great man indeed, glances in our text at that basic Christian conflict which was frequently mentioned by our Saviour Himself and whose terms were established by Paul of Tarsus. *To live the life of nature*, wrote Paul to the Romans, *is to think the thoughts of nature; to live the life of the spirit is to think the thoughts of the spirit.* The Apostle warns that there is no chance, for the Christian, of working out a deal, of arranging an agreeable composition between a fully natural life and a truly supernatural life and thus making the best of both worlds. Paul shakes his head: *natural wisdom is at enmity with God, not submitting itself to His law; it is impossible that it should. Those who live the life of nature cannot be acceptable to God. . . .*

A most pronounced characteristic of human nature as it is—not in any abstract theory, but in actual, daily operation—is weakness or instability. Distinction has been made, abundantly and justly, between weakness and malice. Some have contended that it is only the malicious and not the weak who end in burning hell. So it may be. But, purely as a private matter, the present observer would want considerably better than eight to five before he would wager freely on such a broad proposition. Nevertheless, weakness and malice are different. We might say that weakness does evil, but malice loves it.

Heaven knows, as does any reasonable man with half an eye, that human nature is richly capable of malice. The

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element of calculation and, therefore, of free desire and full intention in the performance of evil may be frightening, but it is not unfamiliar. One reads in Dostoevski of the retired czarist general whose favorite hound was accidentally hurt by a peasant boy. The genial but annoyed general summoned his entire household and all the villagers, including the child's mother. The terrified boy was stripped and made to run. The general then sent off his hungry hounds, who tore the screaming youngster to pieces before his mother's eyes. In our own day, some person or persons compelled millions of Jews, including small children, to undergo horrible death, not on any paranoiac impulse, but in pursuance of a cool, careful plan.

Somewhat sick, the normal man now protests feebly that this sort of monstrosity is not common, is not really characteristic of human behavior. True, thank God. Our divine Lord, St. Paul, St. Gregory, the wise author of the *Imitation* and all the other reputable Christian authorities agree that the wickedness we witness (and perpetrate) in life is rather unplanned and impulsive than planned and calculated; anyhow, that evil is done more than it is loved. Only, we must not suppose that this concession represents the end of the line of thought, that now our moral or spiritual problem is neatly solved. Weakness must not merely be acknowledged—a step which most of us are handsomely willing to take. It must be fought—a process which is not nearly so congenial as the other.

As a first move in the never-ending struggle against our congenital and cultivated moral flabbiness we might deliberately nourish in ourselves that quite normal and instinctive distaste—the proper word is *contempt*—which we experience when confronted with gross human weakness. By all means let us continue to be sympathetic and patient toward weakness; but let it be the weakness of another, not my own. In short, let me try to reawaken in myself with reference to myself an inner response which is far more subtle and salutary than those guilt-feelings which now stand in such disrepute. That response is shame. Very well, I am woefully weak. Then let me at least have the grace, and ask the grace, to be heartily ashamed of my woeful weakness.

There is something else to consider in this sad human connection. Weakness does adequately explain disaster. But it doesn't prevent the disaster. Herod Antipas did not wish to kill John the Baptist; nor Pilate, Christ.

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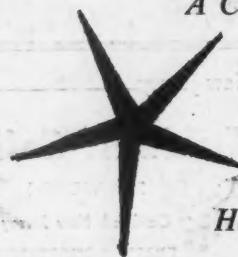
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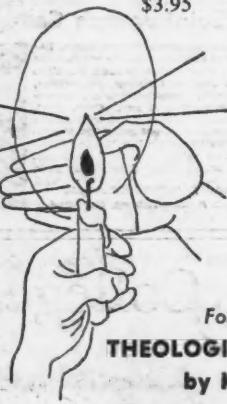


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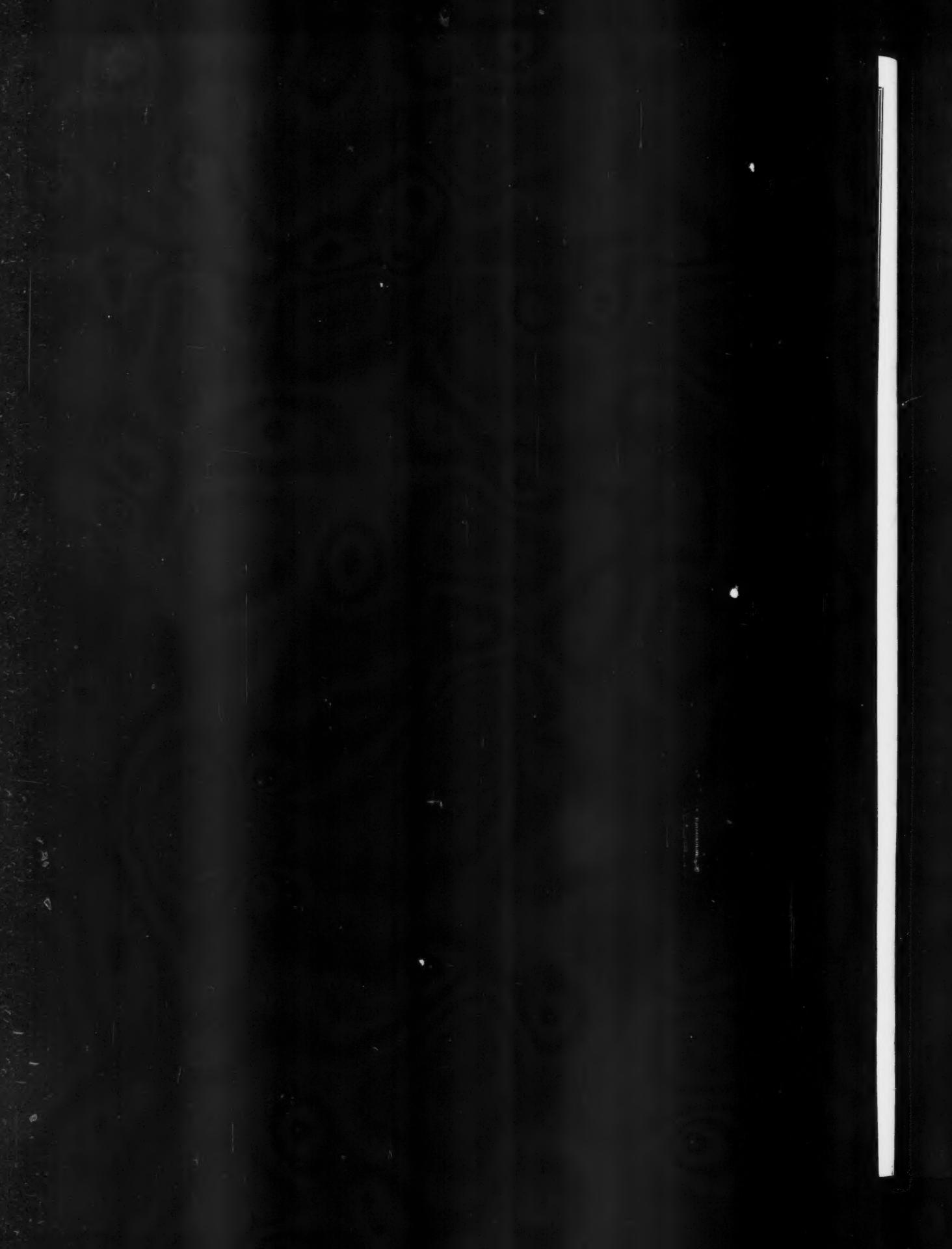
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Correspondence

Verbal "Finery" for the "Finest"

EDITOR: Fr. Paul A. Woelfl's "The Policeman's Lot" (11/25) is very timely and most readable.

The other evening, I happened to view a children's TV cartoon—"Top Cat" I think they call it. The policeman in the cartoon is represented as a simple, naive, confused and incompetent nitwit. I wondered at the time just what it was doing to improve the image of the police officer in the minds of children, and of the public in general.

CHARLES T. CONROY, S.J.

Clarkston, Mich.

EDITOR: Thanks for Fr. Woelfl's "The Policeman's Lot." We didn't think you cared.

(Mrs.) REGINA EILERT
Bronx, N.Y.

Our Hidden Future

EDITOR: The word "beautiful" has become rather trite through common overusage. Take it in its unspoiled significance, and you have a hint of the living inspiration of Fr. LaFarge's article "On Turning Seventy" (11/18).

There is an intangible nobility in graceful old age. Father has helped us to open our lives to this reality which brushes the threshold of eternity. I thought, again and again, as I read it, of Romano Guardini's attitudes toward the grace of old age.

Thanks so very much to Fr. LaFarge for pointing so beautifully to the beckoning of the risen Christ, hidden in the depths of the future.

CONALD FOUST, O.F.M.

Ashland, Wis.

The Case Rests

EDITOR: I would like to comment on the letters of John J. Delaney and Anthony Zimmerman, S.V.D. (11/11 and 11/25) criticizing my review of Fr. Zimmerman's book, *Catholic Viewpoint on Overpopulation* (AM. 10/14).

Both complain that I have made sweeping condemnations without offering proof or documentation. In addition, Fr. Zimmerman is annoyed that I spent so little time revealing the book's contents.

These complaints suggest some strange norms for book reviewing. To say that in a 500-word review a reviewer must summarize the book's contents, and that he may make only as many damning state-

ments as he can document then and there, is to deny the reviewer freedom to perform what I consider his major task—to offer an over-all evaluation of the book's merits. In this instance, I stated what I thought to be the book's main shortcomings, gave a few examples, and made it clear that the book's shortcomings far outnumber its good points (which I took the trouble to mention). No more was possible in the space available.

I stand by my criticisms, and am perfectly willing and able to support them with detailed evidence. But a brief review (or, I might add, the Correspondence column of *AMERICA*) is not the place to carry out this task.

In the long run, Fr. Zimmerman's book will get whatever reception it deserves. I have given my considered opinion as to its merits, and now am willing to wait to see what others say.

THOMAS K. BURCH

Marquette University
Milwaukee, Wis.

Do-It-Yourself Art

EDITOR: Fr. John M. Culkin's "ETV-Zoom In or Fade Out" (11/11, p. 174) sights the need for a national center for production and co-ordination of films and videotapes to serve education via TV.

Has any thought been given in communications circles to the possibility of giving Hollywood a little wholesome competition in the field of religious cinema? Maybe our film critics would not have to waste so much space "thumping down" such movies as *King of Kings* and *St. Francis of Assisi*.

The Lutherans have had quite a success in producing *Martin Luther* and *Question Seven*. Talent and financial needs should not be more of a drawback to us than to them.

ROGER PENCE

Baton Rouge, La.

Reserved Hot Spot

EDITOR: I have just read in the pages of the *Washington Post* a quotation headed "Fanatics on the Loose." It is a comment you made on a statement by Dominican Father Quirk of Providence College to the effect that the John Birch Society and its activities are "dangerous fanaticism aimed at the heart of democracy" and that the group "is aiding the cause of communism."

I am not a member of the John Birch

Society but I do know something of its purposes, its program and its activities. As I see it, Robert Welch and his followers are dedicated to the defeat and the destruction of communism and its world-wide conspiracy. The real fanaticism and the real danger is posed by people like you.

Wherever Communists have conquered—and they have now conquered 20 nations since World War II—the Christian religion, constitutional government and the free system of enterprise we know here have all been decimated, downgraded or destroyed. Is that what you want for the United States?

I think God must have a nice, really hot spot in hell for disseminators of confusion and disunity like you!

VINCENT GODFREY BURNS
Annapolis, Md.

Glad Tidings

EDITOR: It is unfortunate that Mrs. J. Bryant Eustice of La Canada, Calif. does not read the *Catholic Tidings* of Los Angeles a little more attentively (Correspondence 11/18). The July 21 issue of the *Tidings* carried the full text of *Mater et Magistra*, at no extra cost to its subscribers.

It would be a better world if every Catholic publication of wide circulation would copy page two of this paper each week. The Catholic laity would then have a better understanding of what is going on in the UN, the State Department and foreign countries.

JAMES A. MAHONEY
Chicago, Ill.

Norms for Interpretation

EDITOR: Having followed with great interest the long controversy occasioned by *Mater et Magistra*, I eagerly turned to Fr. Philip S. Land's article in the Nov. 4 issue in the hope of finding a specific exposition of the teaching office of the Holy Father. What a disappointment it was to read that "it would take many more paragraphs than I have space for . . . to set forth the Church's norms for the reading and interpreting and applying of an encyclical."

I entreat *AMERICA* to give Fr. Land the space for those essential paragraphs!

Thanks to courses such as the one taught at St. Louis University by Fr. Philip T. Derrig, S.J., a few of us are fortunate enough to be acquainted with those norms and can therefore agree with Fr. Land that they are "eminently satisfactory." But how can you expect sincere Catholics who do not know these norms to have any idea of how to judge the binding force of an encyclical?

(Continued on p. 403)